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SELECTIONS FOR TRANSLATION FROM ENGLISH INTO ARABIC

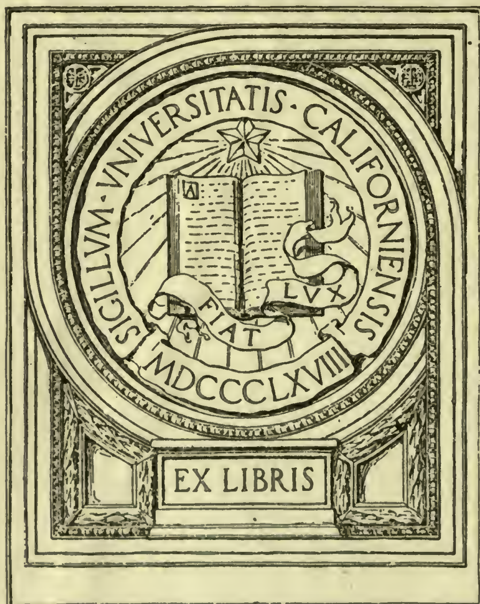
ADOPTED BY THE MINISTRY OF EDUCATION
FOR USE IN GOVERNMENT SECONDARY SCHOOLS.

BY
GEORGE [illegible]
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AND
MOHAMMED HAMID
[illegible]

FIRST YEAR COURSE.

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MACMILLAN'S EGYPTIAN SERIES

SELECTIONS FOR TRANSLATION FROM ENGLISH INTO ARABIC

ADOPTED BY THE MINISTRY OF EDUCATION FOR USE IN GOVERNMENT SECONDARY SCHOOLS.

BY

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FIRST YEAR COURSE.

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Carpenter

PREFACE.

The compilers of this Series of Translation books, recognising the difficulty experienced by teachers in finding pieces that are both suitable for translation and in harmony with the literary standard that ought to be aimed at in each of the four years of the Secondary Course of Study, have endeavoured to secure a graduated series of 75 pieces in English and 75 pieces in Arabic for each year of study, the pieces being selected wherever possible from the best writers in both English and Arabic.

Literary pieces of acknowledged worth abound in the Third and Fourth Year books, but in the First and Second Year books, such pieces, owing to the general unsuitability of their subject-matter and their advanced style, are necessarily of less frequent occurrence.

To enable the pupils to recognise the different periods of English Literature represented by certain classical pieces in the English part of each book, the names and dates of the authors are given at the foot of these pieces. Where the authors are still living no dates are given.

The subjects dealt with in each book are of great variety. In the English section the pieces are classified, as is shown by the Table of Contents, according as they deal with Natural History, Fables, Anecdotes, Geography and History, Travel and Adventure, Useful Knowledge, and Moral Conduct. In both sections of the books the pieces are numbered for reference, so as to avoid wasting the time of pupils in needlessly copying them out *verbatim* into their Translation exercise-books.

The pieces are of unequal length, the longer ones lending themselves more readily to Oral Exercises, whilst the shorter ones will prove more useful as Written Tests.

To assist the pupil in gauging the standard of work expected of him in Parts I and II of the Secondary Education Certificate Examination, a few pieces that have been set in past examinations have been included in the Second and Fourth Year books.



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VII. TRAVEL AND ADVENTURE

VIII. USEFUL KNOWLEDGE

IX. MORAL CONDUCT

I. INTRODUCTORY TESTS.

1. An Exercise in Numerals.

1. The first two chapters of the *Prisoner of Zenda* are difficult to foreign students of English.

2. I examined thirty-four papers and found that the first two papers were the best.

3. Prizes were given to the second two students as well as to the first two.

4. The Headmistress pays special attention to the second two girl-students in this class.

5. The Prince made many journeys, but he enjoyed the three first most.

6. Queen Victoria came to the throne in her eighteenth year.

7. In most countries a youth attains his majority when he reaches his twenty-first year.

8. Eleven men and eleven women were injured in a railway accident last week.

9. Refer to the eleventh page.

10. The book was published on the twenty-fifth of February.

11. Few, if any, books reach a hundredth edition.

12. A Cairo firm of bicycle-dealers may have as many as two hundred bicycles in stock.

13. The Ministry of Education purchased four thousand copies of a new geography-book lately.

14. King George V was crowned in the year

one thousand nine hundred and eleven of the Christian era.

15. The year one thousand three hundred and twenty-nine is the twenty-ninth year of the fourteenth century.

16. Twelve o'clock noon is denoted by 12p.m.

17. The train arrived at eleven-thirty in the evening.

18. We met a group of seventeen men and nineteen women.

2. An Exercise in Tenses and Moods.

1. My brother is staying in Syria for a month.

2. The land is being drained of its surplus water.

3. Cairo has often been visited by royal personages.

4. The ancient Egyptians were in the habit of worshipping the Sun and the Moon.

5. The Spartans were taught to endure physical pain without murmuring.

6. We learnt from the sentinel that the general had entered the barracks an hour ago.

7. Robinson Crusoe had been living on a desert island for twenty-three years before he was picked up by a passing vessel.

8. Since the Great Fire destroyed a great part of London in the year 1666 there has been no plague in England, at least none of any importance.

9. By the time our school-career is over we shall have passed many examinations.

10. If the fire is not extinguished soon, the firemen will have been working continuously for four hours.

11. The boys said that they would not forget their promise.

12. Had there been a telephone at hand, we should have sent you a message at once.

13. Nelson expected that every man would do his duty.

14. We should rejoice if the Sultan visited our school.

15. There would have been less danger if the wind had not been blowing the flames towards us.

16. Ali thinks he may go to London next year.

17. His father thought, however, that he might go this year.

18. It is possible that the malady may have been spread by immigrants who escaped the attention of the Quarantine Board.

19. The proud Roman declared that he had never been, was not, and would never be a slave.

20. Were the rebels to succeed, the country would be exposed to great danger.

21. Judge not that ye be not judged.

22. O you two careless boys, exercise more care in your work.

23. Do not be angry with me, mother.

24. Have patience with him, ladies.

II. NATURAL HISTORY.

3. The Grizzly Bear.

The grizzly bear is the largest and most formidable of the quadrupeds of California.

In attacking a man he usually rises on his hind legs, strikes his enemy with one of his powerful fore paws, and then commences to bite him. If the man lies still with his face down, the bear will usually content himself with biting him for a while about the arms and legs, then go off a few steps, and, after watching him a short time, will go away. But let the man move, and the bear is upon him again; let him fight, he will be in imminent danger of being torn to pieces. About half-a-dozen men, on an average, are killed yearly in California by grizzly bears, and as many more are cruelly mutilated.

Fortunately, the grizzly bear is not disposed to attack man, and never makes the first assault, unless driven by hunger or parental anxiety.

4. The Camel.

The camel forms the principal wealth of the Arab. Without it he could never attempt to penetrate the vast deserts of his country, as its remarkable power of drinking at one draught sufficient water to serve it for several days,

enables it to march from station to station without requiring to drink by the way. The peculiar structure of its stomach gives it this most useful power. In its stomach are a great number of deep cells, into which water passes, and is then prevented from escaping by a muscle which closes the mouth of the cells.

When the camel feels thirsty, it has the power of casting some of the water in these cells into its mouth. While being laden they testify their dislike to any parcel which looks unsatisfactory in point of size or weight as it is carried past them, although when it is once on their backs they continue to bear it with a patient expression of countenance.

All camels are loaded kneeling and can go from twenty-four to sixty hours without rest, and with no more than a few mouthfuls of food, which they can crop off a thorny bush as they pass, or a handful of barley given them by their master. Parts of the desert are strewn with small, dry, drab-coloured plants, thorny and otherwise, which camels continue to crop as they walk, jerking the rider not a little.

5. The Seal.

The Seal spends a great deal of its time in the water, although it can live perfectly well on land. In summer, seals are frequently to be seen on sandbanks which have been left to dry

by the reflux of the tide; or on shelving rocks, basking in the sunbeams. It is in these situations that seals are surprised and killed by their hunters. They never enjoy a long state of repose, being very watchful, probably from having no external ears to catch the sound; so that every minute or two they raise their heads, and look round. When they observe an enemy approaching, they suddenly precipitate themselves into the water, or if closely assailed, make a desperate resistance. The voice of a full-grown seal resembles the hoarse barking of a dog, and that of the young is like the mewing of a kitten.

6. The Crocodile.

The Nilotic Crocodile, which may attain a length of from eighteen to twenty feet, has been known from very early times. To some of the ancient Egyptians it was a sacred animal and Herodotus tells us how the priests kept and fed tame crocodiles, just as in some parts of India the *muggars*, or marsh crocodiles, are tamed and venerated by the Fakirs at the present day. It was of the Nilotic Crocodile that Herodotus told the story of a bird entering its mouth to rid the huge reptile of the leeches that infested it. The story was doubted for a long time, but now it is certain that the "Father of History" had some foundation for what he wrote.

Mr. J. M. Cook of the celebrated tourist agency, describing an incident which he observed when travelling in Egypt in 1876, says: "We watched one of these birds, and saw it deliberately go up to a crocodile, apparently asleep, which opened its jaws. The bird hopped in, and the crocodile closed its jaws. In what appeared to be a very short time, probably not more than a minute or two, the crocodile opened its jaws, and we saw the bird go down to the water's edge."

7. Locusts.

On the following day I had the pleasure of beholding the first flight of locusts I had seen since my arrival in the colony, We were standing in the middle of a plain of unlimited length, and about five miles across, when I observed them advancing. On they came like a snowstorm, flying slow and steady, about a hundred yards from the ground. I stood looking at them until the air was darkened with their masses, while the plain on which we stood became densely covered with them. As far as my eye could reach, east, west, north and south, they stretched in one unbroken cloud; and more than an hour elapsed before their devastating legions had swept by.

III. STORIES OF ANIMALS.

8. The Magpie's Nest.

The nest of the magpie is built on a high tree and covered with a dome of thorns, respecting which a curiously quaint fable is told.

"The birds," says the historian, "not knowing how to build nests, went in a body to request the magpie to teach them. He willingly undertook the office. 'First,' he said, 'you must look out for a good, strong forked branch, and begin by laying two sticks crosswise.' 'That's just what I did,' said the rook. 'Next, you must raise the sides a little, and then put on some hay, which you must work well into the sticks.' 'The very thing I have been doing,' said the crow. 'Now, for fear the eggs should be broken or thrown out, you must raise the sides about as high as your head when you sit in the bottom of the nest, and put in some soft wool.' 'Why,' said the thrush, 'I did as far as that before I came here.' 'Oh then,' replied the magpie, 'as I see that you all know how to make nests, there is no occasion for me to teach you!' And that is the reason why the other birds are only able to build half a nest."

9. Capturing the Ostrich.

A favourite method adopted by the wild Bushman for approaching the ostrich and other

varieties of game, is to clothe himself in the skin of one of these birds, in which, taking care of the wind, he stalks about the plain, cunningly imitating the gait and motions of the ostrich until within range, when with a well-directed, poisoned arrow from his tiny bow he can generally seal the fate of any of the ordinary varieties of game. The bow barely exceeds three feet in length; its string is of twisted sinews.

When a Bushman finds an ostrich's nest he ensconces himself in it, and there awaits the return of the old birds, by which ruse he generally secures the pair. It is by means of these little arrows that the majority of the fine plumes which grace the heads of the fair throughout the world are found.

10. The Crocodile's Friend.

Part I.

On one occasion I saw, a long way off, a large crocodile, twelve or fifteen feet long, lying asleep under a perpendicular bank about ten feet high, on the margin of the river. I stopped the boat at some distance; and noting the place as well as I could, I took a circuit inland, and came down cautiously to the top of the bank, whence with a heavy rifle I made sure of my ugly game. I peeped over the bank. There he was, within ten feet of the sight of the rifle. I was on the point of firing at his eye when I observed that he was attended by a bird called the ziczac, a bird of a greyish colour, and as large as a small pigeon.

11. The Crocodile's Friend.

PART II.

The bird was walking up and down close to the crocodile's nose. I suppose I moved, for suddenly it saw me, and instead of flying away, as any respectable bird would have done, it jumped up about a foot from the ground, screamed "Ziczac! Ziczac!" with all the powers of its voice, and dashed itself against the crocodile's face two or three times. The great beast started up, and, immediately spying its danger, made a jump up into the air, and, dashing into the water with a splash which covered me with mud, dived into the river and disappeared.

HON. ROBERT CURZON (1850).

12. A Clever Donkey.

A milkman in Spain fell ill and was not able to go his usual rounds. This was a very serious matter, for his customers could not do without the milk, and it would be lost to him if it was not delivered while it was fresh and sweet.

Having no one to send with his donkey, he put the bottles into the large bags that hung at the animal's sides, and sent off his faithful helper alone.

The donkey at once trotted off to the town, stopping at the houses where her master daily delivered milk, and waiting until the people had helped themselves and returned the empty bottles.

She did not miss a single customer, and when all the bottles were emptied she set off home again.

The milkman saw her coming along the road, and when she arrived he found that the milk was all gone, and that there was not a single bottle either broken or missing.

13. A Grateful Cat.

A man who lived alone always had two plates placed on the table at dinner-time. One plate was for himself, and the other for his favourite cat. During dinner he used to give puss a bit of fish, or a bit of meat, from his own plate.

One day, just as he sat down to dine, the cat rushed into the room and sprang on to her chair. Before anyone could prevent her, she dropped a mouse into her own plate, and another into her master's. In this way puss showed her gratitude to her master. He had often shared his dinner with her, and now she shared hers with him. She seemed to think that one good turn deserved another.

14. The Tigress and the Cow.

A tigress in India killed so many persons that a trap was laid to destroy her. For this purpose a cow was securely tethered at the edge of the forest, and a man climbed into a tree ready to shoot the tigress when she attacked the cow.

He waited several hours, and then he saw the savage beast bound noiselessly out of the forest followed by her two cubs. She sprang on the cow, gambolled round the poor creature like a kitten at play, and seemed to enjoy the cow's struggles to get free.

The tigress was so active that the hunter was unable to take aim until she had killed the cow. Then he shot her dead.

15. An Elephant's Patience.

An elephant at Calcutta had a disease in his eyes. For three days he was completely blind. His owner asked an English doctor whether he could do anything to relieve the poor animal. The doctor said he would try the same remedy that was commonly applied to similar diseases in the human eye.

The large animal was made to lie down; and at first, on the application of the remedy, he raised an extraordinary roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was in a manner restored, and the animal could partially see.

The next day, when he was brought and heard the doctor's voice, he lay down of himself, placed his enormous head on one side, curled up his trunk, drew in his breath, just like a man about to endure a surgical operation, gave a sigh of relief when it was over, and then by trunk and gesture evidently

wished to express his gratitude. What sagacity! What a lesson to us of patience!

16. Cool Revenge.

One hot summer day, an elephant in a menagerie was enjoying a shower-bath. A large washing-tub had been filled with water for him, and he was squirting it up through his trunk. He shook his big ears with pleasure as the cooling streams trickled down his grey hide. One of the attendants, to save himself the trouble of going to the water-pipe, filled his bucket out of the elephant's tub.

The animal allowed two bucketfuls to be taken away without offering any resistance; but when the man had filled his pail the third time, the elephant quietly took it out of his hand, emptied the contents over his head, and then clapped the vessel down upon his shoulders so as to cover his head like an extinguisher.

17. An Elephant's Revenge.

A gentleman resident in India had a young elephant which was exceedingly tame and was treated as a pet. It was allowed to roam all over the house, and was accustomed to enter the dining-room after dinner to beg delicacies from the guests. One day, when a large party was seated at table taking dessert, the elephant came round, and putting its trunk between the guests begged from them gifts of fruit. One of the gentlemen

lifted his fork and gave the elephant's trunk a smart stab with the prongs.

The animal shortly afterwards went into the garden, tore off the branch of a tree which was swarming with large, black ants, and, re-entering the room, shook the branch violently over the gentleman's head. In a moment he was covered with ants, which bit him severely. They filled his hair, crept down his neck, and crawled up his sleeves. He shook himself, and did all in his power to get rid of them, but, failing to do so, was obliged to undress and get into a bath to free himself from his tormentors. The rest of the guests could not help laughing at the occurrence, and petted the elephant more than before.

18. How a Cow got Apples.

A cow was turned into an orchard to graze. To prevent her from eating the leaves and the fruit, her head was fastened down with a rope, which was tied to her horns and one of her legs.

This plan was not, however, successful. The cow proceeded to a tree, and, getting the trunk between her horns, gave it a good shake, when down fell some apples.

When these were eaten, she went to another tree and shook that, and then another, until she was satisfied. She was never seen to try the older and stronger trees.

IV. FABLES.

19. The Cat and the Monkey,

One day a cat and a monkey saw a number of chestnuts, which had been placed before the kitchen fire to roast. They sat watching the nuts for some time. When they were quite ready to eat, the monkey said to the cat:

"Pull the chestnuts away from the fire, for your paws are exactly like our master's hands."

Pleased to hear this, the cat pulled away several nuts, though in doing so she burned her paws, for the nuts were very hot.

When she turned round to receive a share of the chestnuts, she found the monkey had eaten them all.

MORAL.

Do not let anyone make a cat's paw of you.

20. The Farmer and the Stork.

A farmer set a net in his field to catch the cranes that were eating his corn. One day a stork was caught with the cranes.

"I am not a crane," she said to the farmer, "and I beg of you to set me free. I am a stork, and take care of my father and mother."

"I am very sorry for you," replied the farmer. "I see that you are not a crane, and you may be

a very good bird. But with the cranes I caught you, and with the cranes you must die."

Then the farmer wrung her neck with the rest.

MORAL.

Those who go into bad company are punished with their wicked companions.

21. The Frog and the Ox.

One day a young frog saw an ox in a meadow. Full of wonder and fear, he ran to the pond to tell his mother.

"Oh, mother," he said, "I have seen such a big, big beast."

"Big!" cried the old frog. "How big? Was it as big as this?" And she puffed herself out.

"Oh, a great deal bigger than that; far bigger than you can ever be."

These words made the vain old frog very angry. She tried again to puff herself out as big as the ox, and in doing so burst herself.

MORAL.

Do not try to appear better than you are.

V. ANECDOTES.

22. Skill.

The king of a German state was visiting a large gun-factory where the largest steam-hammer in the world was at work. The man who had charge of the steam-hammer was a very clever workman, and the manager of the factory said to the king that he believed the workman could bring the hammer down with the weight of fifty tons on a watch, and yet stop it an eighth of an inch from the dial. Thereupon the king took from his pocket a valuable gold watch, and asked the workman to try to accomplish such a wonderful feat of skill. The workman did so.

The king and his friends expected to see the watch smashed to pieces, but when the hammer was raised, the king lifted up his watch and found it uninjured. So pleased was the monarch with the workman's skill that he presented him with the watch as a memento of his visit.

23. The Boer's Idea of Ships.

It was formerly very difficult for inland Boer farmers who had never seen the sea, and who read no books and saw no newspapers, to realise what a ship really was. A great shipowner had occasion to visit the Orange Free State some thirty years

ago, and he was a source of great wonder to the simple farmers.

"Is it true," one farmer asked the shipowner, "that you have a great number of ships?"

"Yes; it is quite true," said the shipowner smiling.

"And do they weigh thousands of tons?"

"Yes."

"And do they go by themselves out to sea, with no other ships to help them along?"

The shipowner nodded; but now the wily Dutchman looked extremely sly, and smiled as if he knew he was going to puzzle the Englishman with his next question.

"But what do you do when your ship comes to a hill?" asked the Dutchman. The only answer he got was laughter.

24. The Emperor's New Clothes.

Two rogues told an emperor that they would weave him a very beautiful cloth that would be invisible to anyone who was unfit for the office he held.

When the robe was said to be finished, all were afraid to say that they could not see it. Even the emperor was unable to see it, but he also was afraid to say so.

As he rode through the streets a little girl cried out, "How funny! He has nothing on but his crown, shirt and trousers!"

Her simple words of truth broke the spell. The emperor then knew that the weavers had played a trick on him.

25. A Clever Idea.

During the winter of 1805, some boys were sliding on a frozen lake near Edinburgh. They were playing quite near to the edge of the lake when suddenly the ice gave way, and most of the boys were thrown into the water. All managed to reach the side except one boy, who clung to a large block of ice, but was unable to get on to it.

As there was neither rope nor ladder at hand, it seemed as if the boy would be drowned, but presently a bright idea occurred to one of the boys called Bob Black. He noticed that several of the boys had long cravats, so tying these quickly together he threw the rope of worsted to the boy in danger. It was only with difficulty that the end of the rope could be made to reach the unfortunate boy, but at last he caught it, and his friends on shore gently pulled him to land. As soon as he was once more safe, laughing, and with tears in his eyes, he shouted, "Three cheers for Bob Black."

26. The Barmecide Feast.

PART I.

There was once a rich old man called the Barmecide. He lived in a beautiful palace in the midst of flowery gardens, and had everything that

heart could wish. In the same land there was a poor man whose name was Shacabac. His clothing was rags, and his food the scraps which other people had thrown away, but he had a light heart, and was as happy as a king.

Once when Shacabac had not had anything to eat for a long time, he thought that he would go and ask the Barmecide to help him. He was shown into the house, and passed through many beautiful rooms. At last he came to a grand hall where there were soft carpets on the floor, fine pictures on the walls, and pleasant couches to rest upon. At the upper end of the room he saw a noble-looking man with a long, white beard. Shacabac told him all his troubles, and said that he had not tasted bread for two days.

27. The Barmecide Feast.

PART II.

"Is it possible?" said the Barmecide. "You must be almost dead with hunger, and here I have plenty and to spare!" Then he turned and called, "Ho, boy! Bring in water to wash our hands, and order the cook to hurry the supper." Shacabac began to thank him, but he said, "Say not a word, but let us get ready for the feast."

Then the rich man began to rub his hands as though someone was pouring water on them. "Come and wash with me." he said.

Shacabac saw no boy, nor basin, nor water;

but he thought he must, like the Barmecide, make a pretence of washing. "Come now," said the Barmecide, "let us have supper." Sitting down, as if to a table, he pretended to be carving a roast. Then he said, "Help yourself, my friend." Shacabac pretended to take food and pass it to his mouth. Then he began to chew, and said, "You see, sir, I lose no time." "Boy," said the old man, "bring the roast goose. Now, my friend, try this sweet piece. And here are honey, raisins, green peas, and dried figs. Help yourself."

Shacabac was almost dead with hunger, but he was too polite not to do as he was bidden.

28. The Barmecide Feast.

PART III.

. The Barmecide spoke of sweetmeats and fruits, and Shacabac made believe he was eating them. "Now is there anything else you would like?" asked the host. "Ah, no!" said poor Shacabac. "I have indeed had enough."

"Let us drink, then," said the Barmecide. "Boy, bring on the wine!"

"Excuse me, my lord," said Shacabac, "I will drink no wine, for it is forbidden."

The Barmecide seized him by the hand. "I have long wished to find a man like you," he said. "But come, now we will sup in earnest."

He clapped his hands. Servants came, and he ordered supper. Soon they sat down to a table

loaded with the very dishes of which they had been pretending to eat. Poor Shacabac had never had so good a meal in his life. When all was over, the Barmecide said, "I have found you to be a man of good understanding. Your wits are quick, and you are always ready to make the best of everything. Come and live with me, and manage my house."

And so Shacabac lived with the Barmecide for many years, and never again knew what it was to be hungry.

29. Gulliver amongst the Pigmies.

Part I.

I lay down upon the grass, which was very short and soft, where I slept sounder than ever I remembered to have done in my life, as I reckoned, about nine hours; for when I awoke it was just daylight. I attempted to rise, but was not able to stir; for, as I attempted to lie on my back, I found my arms and legs were strongly fastened on each side to the ground; and my hair, which was long and thick, tied down in the same manner. I likewise felt several slender ligatures across my body, from my armpits to my thighs. I could only look upwards; the sun began to grow hot, and the light offended my eyes. I heard a confused noise about me, but could see nothing except the sky.

30. Gulliver amongst the Pigmies.

PART II.

I lay all this while, as the reader may believe, in great uneasiness. At length, struggling to get loose, I had the fortune to break the strings and wrench out the pegs that fastened my left arm to the ground; for, by lifting it up to my face, I discovered the methods they had taken to bind me, and at the same time, with a violent pull, which gave me excessive pain, I a little loosened the strings that tied down my head about two inches. But the creatures ran off a second time before I could seize them; whereupon there was a great shout in a very shrill accent, and in an instant I felt above a hundred arrows discharged on my left hand, which pricked me like so many needles.

JONATHAN SWIFT (1667-1745).

VI. GEOGRAPHY AND HISTORY.

31. Winter in Russia.

Although the winter in Petrograd is most severe, yet it is the finest season of the year. During the reign of ice and snow the town puts on its gayest appearance.

The Russian does not allow the cold to affect him. When out of doors, the rich man wraps himself up in heavy furs, and the poor man in sheepskins. The houses are well warmed with stoves, and provided with double windows and doors. A Russian market in winter is a very curious sight: all the provisions are frozen hard, and can be preserved for months. There are animals, birds and fishes, quite stiff with frost, either set up on end or piled in huge stacks. A saw or axe must be used to cut up the meat, for a knife would be of no use, and the splinters of frozen meat fly about like chips.

32. The Esquimaux of Canada.

The Esquimaux give but a scanty population to the shores bordering on the Arctic Ocean and the northern parts of the land around Hudson Bay. They are of short stature, capable of enduring great hardships, and possessed of extraordinary strength. Like the Indians, they are passionately attached to

a free and wandering life, securing their means of subsistence by fishing and hunting, and by spearing the walrus and the seal.

They live in a very primitive condition, much the same in all likelihood as their forefathers did centuries and centuries ago. Their winter houses or huts are constructed of snow, and so are their winter beds and seats; whilst in summer, such as it is in those northerly regions, they prefer to dwell in tents made of the fur skins of the animals they have slain. On one occasion a shirt was shown to some Esquimaux, and they inquired, "What animal has a skin like that?" All their wants are supplied by animal life—they have really no knowledge of the uses of plants.

33. Day and Night.

The earth revolves on its axis from west to east, and hence, when the sun begins to shine upon that part of the earth on which we live, we see it first in the east, and that is what we mean when we say that the sun rises in the east. When we come exactly opposite to the sun, it is our noon or mid-day; and when we see it finally set in the west, we say the sun has set. It is easily seen, from the way in which the earth revolves, that all places on the globe do not have noon at the same time, and therefore that the time at any particular place will not correspond to the time at places farther east or west.

If the earth and sun never moved, then one-half of the earth would always have daylight and the other half would always be in darkness. But, owing to the earth's daily motion, we have in every twenty-four hours a period of daylight and a period of darkness. Mid-day is twelve o'clock noon; midnight is twelve o'clock at night. When a place first comes within sight of the sun, it is sunrise at that place; when the sun is highest in the heavens, it is noon or mid-day; when the place is just losing sight of the sun, it is sunset at that place. When it is mid-day at any place, it is mid-night at the opposite part of the earth on the other side of the globe. When it is sunrise in one place, it is sunset at another place.

34. The Introduction of Potatoes and Tobacco into the Old World.

During the reign of Queen Elizabeth, one of her courtiers, the famous Sir Walter Raleigh, visited America, where he found two things which the people of England knew nothing about. One was the potato; the other was tobacco.

If you should ever go to Ireland, you may be shown the place where Sir Walter planted the few potatoes which he brought over from America. He told his friends how the Indians used them for food; and he proved that they would grow in the Old World as well as in the New.

Sir Walter had seen the Indians smoking the leaves of the tobacco-plant. He thought that he would do the same, and he carried some of the leaves to England. Englishmen had never used tobacco before that time, and all who saw Sir Walter puffing away at a roll of leaves thought it was a strange sight.

One day, as he was sitting in his chair and smoking, his servant came into the room. Seeing smoke curling over his master's head, the man thought Sir Walter was on fire. He therefore ran out for some water and, hurrying back, threw a pailful of it into Sir Walter's face. Of course the fire was all put out.

After that a great many men learned to smoke, and now tobacco is used in all countries of the world.

35. The Great Fire of London 1666.

PART I.

Not till the following year, when the Great Fire occurred, did the ravages of the Plague completely cease. The fire began in a baker's shop in Pudding Lane, near the spot on which the Monument now stands. As the houses were almost all built of wood, and the season had been very dry, there was plenty of food for the flames. Aided by a strong east wind, and by the fact of no water being obtainable to quench it, for three days the fire raged with tremendous fury. Thousands of houses were burning at once; while the people,

too panic-stricken to save their goods, went about wringing their hands in despair.

The fire was not without its good results. The plague spots were burnt out. An Act was passed which prohibited the building of timber houses in the future. The streets were made wider, the overhanging stories disappeared, and London became so much healthier that the plague never returned.

36. The Great Fire of London, 1666.

PART II.

The conflagration was so universal, and the people were so astonished, that from the beginning they hardly stirred to quench it; there was nothing to be heard or seen but crying out and lamentation, and people running about like distracted creatures without at all attempting to save even their goods. Thus the Fire burned to ashes the churches, public halls, hospitals, Exchange, monuments and ornaments, leaping in a wonderful manner from house to house and street to street, even when these were at great distances one from the other. A long spell of fair and warm weather had prepared the way for the fire which, in an incredible manner, devoured houses, furniture, and everything.

37. The Day of Shearing.

The Banu Bakr now prepared for a decisive battle. As their enemy had the advantage in numbers, they adopted a stratagem devised by Harith.

"Fight them," said he, "with your women. Equip every woman with a small waterskin and give her a club. Place the whole body of them behind you—this will make you more resolved in battle—and wear some distinguishing mark which they will recognise, so that when a woman passes by one of your wounded she may know him by his mark and give him water to drink, and raise him from the ground: but when she passes by one of your foes she will smite him with her club and slay him."

So the Bakrites shaved their heads, devoting themselves to death, and made this mark of recognition between themselves and their women. This day was called the Day of Shearing.

Literary History of the Arabs, PROFESSOR NICHOLSON.

38. The Aryan Race

More than three thousand years ago, a noble, fair-complexioned race of men, called the Aryans, came through the north-west mountain passes of India to the fair garden of the Indus and the plain of the Ganges, and either subdued the flat-featured, savage Mongolians who had preceded them, or drove them into the seclusion of the forest or the fastnesses of the mountains. The earliest home of the Aryans was for a long time supposed to have been in the highlands of Asia; but many learned men now believe that they dwelt on the plain of Central Europe, whence they wandered with their cattle, seeking for new homes in all directions.

One branch founded the Persian Empire; another built Athens and became the Grecian nation; another founded, on the seven hills, the "Eternal City" that became the heart of the Roman Empire. In short, they overran Europe. The ancient Briton in his willow canoe, the Spaniard, seeking the silver ore in early Spain, represent colonies of this race, whose speech forms the basis of the European languages. These Aryans are alike the forefathers of the German, the Englishman, and the Hindu.

PROFESSOR FREEMAN (1823-1892).

39. The Semitic Race.

Next in importance to the Aryans we must place those which are called the Semitic nations, among whom those with whom we have most concern are the Hebrews, the Phoenicians, and the Arabs. Now the Semitic nations have, so to speak, kept much closer together than the Aryans have. They have always occupied a much smaller portion of the world than the Aryans, and they have kept much more in the same part of the world. Their chief seats have always been in south-western Asia, and though they spread themselves thence into distant parts of the world—into Asia, Africa, and even Europe—yet this has mainly been by settlements in comparatively late times, about whose history we know something. Their languages also

have parted off much less from one another than the Aryan languages have; the Semitic nations have thus always kept up more of the character of one family than the Aryans.

PROF. FREEMAN (1823-1892).

40. The Gum Trade in the Sudan.

Towards the month of December, when all harvesting is over, hosts of natives scatter themselves throughout the forests to collect the gum, each one collecting his share, which varies in proportion to his energy or power of resistance. When he has got what he considers a sufficient quantity, he conveys it to a market that is established on the Nile banks under Government superintendence, where merchants buy, in small packets, all the gum that the peasants bring. The peasant has no trouble in the matter; all he has to do is to collect the gum in a cleanly manner—an object which he achieves perfectly well—and sell it in the market.

England in the Sudan, YAAKUB PASHA ARTIN.

VII. TRAVEL AND ADVENTURE.

41. A Visit to the Great Pyramid.

We drove along under avenues of now leafless trees to the foot of the hill on which the Pyramids are situated. On arriving we were at once surrounded by a crowd of Arabs. They are certainly a fine-looking lot of men, rather clamorous for *backshish,* and anxious to sell their curiosities, real or artificial. They were, however, good-natured, civil and obliging, and amused me much during the hour I spent alone with them while the rest of the party were ascending and descending the Pyramids. While all the rest were on the top of the Great Pyramid, a man ran down from the summit and up to the top of the next smaller one (which is, however, more difficult to ascend) "in eight minutes for a franc." This feat was repeated several times by different men, but it really occupied nearer ten minutes.

Voyage in the 'Sunbeam,' LADY BRASSEY (1876).

42. On the Blue Nile.

From our boat we see in the forest thousands of birds of all colours—parrots, guinea-fowls, etc.—fluttering from tree to tree, and monkeys running about everywhere. It affords us great amusement to watch the gambols of these animals all along the river banks. We have seen a big monkey that had

stolen eggs from a bird's nest run off as fast as it could, eating the eggs as it ran, pursued by a host of birds all leagued against the thief. As we advance we see more and more crocodiles. The Captain fired at one recently with good effect: the huge creature jumped high into the air, only to fall back again into the water, which it reddened with its blood. The engineer of the boat also fired, but missed his aim.

England in the Sudan, YAAKUB PASHA ARTIN.

43. How the Sudanese make Coffee.

PART I.

The Sheikh provided us with an excellent cup of coffee, and upon our complimenting him on its excellence, he sent for his coffee-maker, an old Dongolese, who proceeded to make more coffee before us. The process lasted a quarter of an hour, during which he employed not less than eighteen different articles. Squatting on the ground with a chafing-dish of burning wood-charcoal before him, he took in his hand a wooden saucer, into which he put the green coffee-berries. To these he applied live charcoal, and turned the saucer about so as to make both the berries and the charcoal jump up and down.

44. How the Sudanese make Coffee.

PART II.

As soon as the berries were thoroughly roasted, he next removed the live charcoal with an iron prod, and emptied the coffee-berries all hot into a hard wooden mortar, where he crushed them with a marble pestle. When at last the berries were reduced to an almost impalpable powder, he dropped the contents of the mortar into a vessel of tin-plate with water, and then heated the vessel over the chafing-dish. Presently the liquid began to boil, when he immediately strained it through date-palm fibre into an earthenware vessel, and the clear liquid was once more placed over the fire. When it began to boil again, the process of straining was repeated. After the double operation of straining and boiling had been repeated several times, the coffee was finally poured out into small cups ready to be served to the guests.

England in the Sudan, YAAKUB PASHA ARTIN.

45. A Visit to Aden in 1877.

The view over the bay is very pretty, and the scene on shore thoroughly Arabian, with donkeys and camels patiently carrying their heavy loads, guided by the true Beduin of the desert, and people of all tinges of complexion, from jet-black to pale-copper colour. A pair of tame ostriches, at least

seven feet high, were strolling about the roadway, and a gazelle, some monkeys, parrots and birds lived happily together beneath a broad verandah. After a little while we went for a drive to see the camp and town of Aden, which is four or five miles from the Point where everybody lands. On the way we met trains of heavily-laden camels bringing in wood, water, grain and fodder, for garrison consumption, and coffee and spices for exportation.

Voyage in the 'Sunbeam,' LADY BRASSEY (1876).

46. Eggs in Chili.

I never saw such a country as this is for eggs and chickens. A hen seems never to have a smaller brood than ten, and I have often counted from seventeen to twenty-one chickens with the mother, and more than once as many as twenty-four. However well you may have breakfasted or dined, the waiters always come at the end of the meal to ask, not *whether* you will have any eggs, but *how* you will have them—fried, boiled, poached, or in some sort of omelette. If you refuse altogether, the chances are that two very lightly-boiled eggs will be placed by your side, with the suggestion that you should beat them up and drink them.

The inhabitants of the country always seem to finish their meals with eggs in some form or other.

Voyage in the 'Sunbeam,' LADY BRASSEY (1876).

47. Chinamen and their Birds.

In the bird market I saw numbers of little birds for sale, for the Chinese are very fond of pets, and often take their birds out in a cage with them when they go for a walk, just as we should be accompanied by a dog. They manage to tame them thoroughly, and when they meet a friend they will put the cage down, let the bird out, and give him something to eat while they have their chat. I saw this done several times.

Voyage in the 'Sunbeam,' Lady Brassey (1876)

48. Japan in 1877.

I should never recommend anybody to come to Japan in the winter. You do not see it at its best, I am sure, and the scanty protection afforded by houses and carriages makes travelling a penance rather than a pleasure. Travellers, however, who wish to see Japan should do so at once; for the country is changing every day, and in three years more will be so Europeanised that little will be left worth seeing. We have seen many of the European engineers of Japanese vessels, and they all agree in declaring that the natives learn to imitate anything they see done with wonderful quickness. These men also averred that in a few years there will not be a single foreigner employed in Japan, as the Japanese will be quite in a position to dispense with such aid.

Voyage in the 'Sunbeam,' Lady Brassey (1877).

49. Japanese Shopkeepers.

After dinner all our purchases arrived, each accompanied by at least four or five men. Other people had heard of our visit, and had brought more things for us to look at, so that the room soon resembled a bazaar. At last we got rid of them, having settled that they should pack our things and take them down to Kobe, where they would be paid for. The Japanese shopkeepers, though difficult to deal with, are incorruptible when once the bargain is made. They pack most carefully, frequently adding boxes, bags, and baskets, not originally included in the purchases, in order that the articles may travel more safely. The smallest article is sure to be put in, and the greatest care is taken of everything, even if they know you do not mean to open the cases for months.

Voyage in the 'Sunbeam,' LADY BRASSEY (1877).

VIII. USEFUL KNOWLEDGE.

50. Uses of the Ox.

Every part of the ox is of value. We eat his flesh, we wear shoes soled with his skin, our candles are made from his fat, our tables are joined with glue made from his hoofs, his hair is mixed with the mortar of our walls, his horns are made into combs, knife-handles, drinking-cups, etc.; his bones are used as cheap substitutes for ivory, and the fragments ground and scattered over the fields for manure; and soup is made from his tail.

The young ox is called a calf, and is quite as useful in its way as the full-grown ox. The flesh is called veal, and by many preferred to the flesh of the ox or cow, which is called beef; jelly is made from its feet. The stomach is salted and dried, and is called rennet. Cheese is made by soaking a piece of rennet in water, and pouring it into a vessel of milk. The milk soon forms a curd, which is placed in a press, and the watery substance called whey is squeezed from it. The curd is coloured and salted, and is then cheese.

51. The Date-Palm.

The date-palm has a slender stem, which rises to the height of ninety or a hundred feet. Its crown consists of bunches of leaves, about twelve feet in length, and fringed at the edges like a feather.

Between these leaves and the stem grow clusters of the fruit, which is so highly prized by the people of the country.

The dates are ripe in October. Some trees produce as many as twenty bunches; but the rule is from eight to ten, and each bunch weighs from twelve to twenty pounds. The date harvest is expected with as much anxiety as the vintage is in the south of Europe, or the wheat harvest in England, or the rice harvest in Bengal. If it fails, the Arabs are in danger of a famine.

The fruit may be eaten fresh. But a great quantity of the dates are dried and, when made into a paste, serve as a supply of food until the season for the new fruit comes round again. The date is justly called "the bread of the desert." The people of the oases dry and pound the fruit into a kind of cake, and it becomes the bread of nineteen-twentieths of the population for the greater part of the year.

The trees are thirty years old before they are full-grown; and they continue to bear fruit in great abundance and perfection, until they have reached the age of a hundred. Then they begin to decay, and at the end of another hundred years they die.

52. The Sponge.

Professor Huxley compared a sponge to a city under the water, where the people are arranged about the streets and roads in such a manner that

each can easily appropriate his food from the water, as it passes along. If we examine the bath sponge, we shall see very many small openings and some large ones; and if we cut it through, we shall discover that the small holes are the ends of tubes that lead to cavities in the interior. In life the skeleton is covered with jelly-like flesh, and the tubes and cavities are lined with cells armed with whip-like lashes. The motion of these lashes draws in at the pores water bearing food-particles, and washes out waste-products at the larger holes, and thus the people in the city—that is, the separate cells—have their food brought to their doors.

53. A Japanese House.

A Japanese house is something like a big playhouse, for there are no chairs, and nothing to get out of order. There is only one big room, but this is often divided into smaller rooms by means of pretty paper-screens. No carpets are laid on the floor, but pretty mats made of rushes are there instead.

In place of chairs, the Japs sit on mats or on cushions on the floor, and the tables at which they sit are only about six inches high. Everything in Japan seems very small, and so we are not surprised to find that each person has a little table all to himself at meal times. There is no table-cloth, no knife, or fork, or spoon; but instead of these we find a pair of chop-sticks, a tiny cup and saucer,

and a little plate from which is eaten the rice or the fish.

54. The Origin of Coins.

As bartering grew and trade increased, it was found inconvenient to carry things about from place to place, especially if sometimes they were not very much wanted; and men would agree to make use of some common medium of exchange which was convenient to carry, steady in value, and not easily damaged. So, whenever they could, men fixed upon pieces of metal, first casting bronze into coins, and then using gold and silver which, being more scarce and therefore more valuable than other metals, were more fit to be used as money. We learn from the paintings at Thebes, the most ancient city of Egypt, and from ancient history generally, that gold and silver were counted as wealth in early times. Abraham, the great ancestor of the Jews, is said in the Old Testament to have been "very rich in cattle, in silver, and in gold."

55. Ivory and its Uses.

Ivory is a substance resembling bone and, like it, of considerable importance in the arts and manufactures. The closeness of its grain and the high polish which it is capable of taking are sufficient to distinguish ivory from bone. A still more remarkable difference, however, is seen by a careful

comparison of the two substances. If, for example, some polished articles of ivory and bone be examined side by side, the former will show a number of beautiful, regular, curved markings on the surface, but the bone has no such marks. These curves may be readily seen, as they are of a slightly different shade of colour from the rest of the substance of the ivory. No specimens of bone—indeed, no other animal substance of any kind—has these markings. Hence this is a sure test for distinguishing ivory from bone.

The readiness with which ivory can be cut, carved, and turned; the beauty of its hard, white, polished surface; and its great durability in all climates render it specially suitable for many purposes in the arts, both useful and ornamental. It is chiefly employed for making knife-handles, backs for brushes, billiard-balls, chessmen, paper-knives, fans, combs, pianoforte and organ keys, and a large variety of fancy and ornamental articles. Cut into thin plates, it is also used in bookbinding as covers for books, and for writing-tablets.

56. French Industries.

The French silk manufacture is the largest in the world, and is the chief industry of the country. It is chiefly carried on in the Rhone valley, the city of Lyons being the centre of the trade.

No other country, except Belgium, can compete with France in the lace trade, which is largely

carried on in the north-east manufacturing district around Valenciennes. France is also the chief glove-producing country of the world and, after Germany, in Europe. French shoes and millinery, perfumes and fancy goods, bronzes and porcelain are found in every market of the world. In all articles that require taste and clever workmanship, France surpasses every other country on the face of the globe.

The position of France, between the two greatest commercial channels of the world—the Atlantic and the Mediterranean—her fine natural harbours, and her numerous rivers, give her many advantages for trade; and the value of these conditions has been greatly increased by a splendid system of canals, by excellent roads, and by a network of railways, which bring the chief centres of industry into communication with one another and with the sea.

57. The Danger of Drinking Dirty Water.

We know now that much of the disease in the world is punishment that people bring upon themselves by carelessness or dirty habits. Nowadays, when many people are stricken down with disease, the water from which they have been drinking is at once examined. Time after time it has been found in such cases that some nasty stuff from a drain or a stable, or something of the sort, has been getting into the drinking-water.

In many villages and country places there is still much risk that the drinking-water may not be pure. When there is the slightest doubt, the water should always be boiled before being drunk, in order that any disease germs in it may be killed. Water which has been boiled in this way has a "flat" taste which many people do not like; but this may be got rid of by pouring the water backwards and forwards several times from one vessel to another, so as to mix it with air again.

58. The Right Treatment of Milk.

If all dust and dirt could be kept out of milk from the moment it is drawn from the cow, it would keep sweet and fresh for a long time. But as soon as dust gets into it, it begins to "turn," as we say, and in a few days it becomes quite sour and nasty. In warm weather this change happens more quickly.

Milk should always be put into quite clean jugs or pans and kept in the coolest and cleanest room in the house, and it should be kept covered, to keep out the dust; for there is always some dust in the air of a room, whether we can see it or not.

Milk will keep sweet much longer if it is either boiled or put into a vessel surrounded by hot water for some time, before being covered up. Better still, in many towns milk can be bought which has been treated in this way and then sealed up before being brought round to the houses. Such milk, called sterilised milk, is the safest of all.

59. The Ventilation of Bedrooms.

Many people think they would take a severe cold if they slept with their bedroom windows open at night. They have an idea that what they call night air is injurious. This is a great mistake. The outside air is often purer at night than during the day. Moreover, to sleep every night in a closed room, perhaps with other people also in the room, is a sure way to make anyone liable to take cold.

People who sleep in a closed bedroom have generally very little idea how poisonous the air of the room becomes by morning. If such persons would go out into the open air for a few minutes in the morning and then return to the bedroom, the bad smell of the room would soon make them understand why they so often awake feeling heavy and unrefreshed. It would be an excellent thing if people would make it a rule never to close bedroom windows, night or day, except during thick fog or heavy, driving rain.

IX. MORAL CONDUCT.

60. The Horse-Shoe Nail.

A farmer saddled his horse to ride to market. Just as he was starting he noticed that one shoe wanted a nail. "One nail short won't matter," he said to himself, and set forth. He had got half-way on his journey when off came the shoe. "If there were a blacksmith anywhere near, I would have the horse shod. As it is, he must go on the three shoes." But the way was stony, and presently the horse began to limp. The farmer felt quite helpless, but even while he was thinking that nothing worse could happen, two robbers sprang out of the wood, and took from him the horse and his money. Slowly and sadly he walked homewards, and very often afterwards he would say to his children, "A nail is sometimes worth a horse. A horse is always worth a nail."

61. Socrates and His House.

There once lived in Greece a very wise man whose name was Socrates. Young men from all parts of the land went to him to learn wisdom from him, and he said so many pleasant things, and said them in so delightful a way, that no one ever grew tired of listening to him.

One summer he built himself a house, but it was so small that his neighbours wondered how he could be content with it.

"What is the reason," said they, "that you, who are so great a man, should build such a little box as this for your dwelling-house?"

"Indeed, there may be little reason," said he, "but, small as the place is, I shall think myself happy if I can fill even it with true friends."

62. The Arab and the Camel.

One cold night a camel looked into an Arab's tent and asked if he might stand with his head inside.

"Yes," said the Arab cheerfully, "you are very welcome."

The camel then asked if he might come a little farther in, as the wind was blowing very cold.

"Certainly," said the Arab, "come in as far as you wish, and make yourself comfortable."

The camel then went wholly inside, and as there was not room for both of them, he turned out the man, saying, "You are smaller than I am."

MORAL.

Resist the beginning of evil.

63. The Stag and His Horns.

A stag was drinking in a lake when he saw his likeness in the water. He admired his fine spreading horns, but felt ashamed of his thin awkward legs.

Hearing the roar of a lion close at hand, the stag rushed off to the mountains. His despised legs carried him swiftly away from his dangerous enemy, and he would have escaped if his much admired horns had not caught in the branches of a tree.

He tried in vain to free himself but, before he could do so, the lion came up and killed him.

MORAL.

To be useful is better than to be beautiful.

64. The Two Men and the Bear.

Two men once saw a bear coming towards them. One of the men quickly climbed a tree, but the other man had only time to throw himself on the ground and pretend to be dead. He had heard that a bear will not touch a dead body.

The bear stopped, sniffed at the man on the ground, and then passed on without harming him.

When the animal had disappeared, the man in the tree descended, and said to his friend: "What did the bear say to you?"

"He told me," replied the man, "never to trust one who deserts a friend in danger."

MORAL.

Cowards think only of themselves.

65. The Brazier and His Dog.

A brazier had a little dog which was a great favourite with him, and his constant companion. While he hammered away at his metals the dog slept; but when, on the other hand, he sat down to dinner and began to eat, the dog woke up and wagged its tail, as if it would ask for a share of his food. Its master, one day, pretending to be angry, and shaking a stick at it, said: "You wretched little sluggard! what shall I do to you? While I am hammering on the anvil you sleep on the mat; and when I begin to eat, after my toil, you wake up at the first clatter of my teeth and wag your tail for food. Do you not know that labour is the source of every blessing, and that none but those who work are entitled to eat?"

The moral of this story is that people are always quick to see what is for their own good, but are often heedless of the interests of others.

66. Tit for Tat.

A man was one day walking down a hilly road when he came upon a lad with a donkey drawing a heavily-laden cart up the hill. Every now and then the lad beat the back of the poor donkey most unmercifully. The man stopped to rebuke the lad, and said to him, "Why do you torture the poor animal so?" "It is my own," replied the lad, "and I can do what I like with it," and at the same

time he showered his blows harder than ever. The man, irritated by such brutality, struck the boy three or four sharp strokes over the shoulders with his walking-stick. Cowed and grumbling the lad asked him why he struck him with his stick. "The stick is my own," was the answer, "and I can do what I like with it."

67. The Blind Men and the Elephant.

PART I.

There were once six blind men who stood by the roadside every day, and begged from the people who passed. They had often heard of elephants, but had never seen one; for, being blind, how could they?

It so happened one morning that an elephant was driven down the road where they stood. When they were told that the great beast was before them, they asked the driver to let him stop so that they might see him. Of course they could not see him with their eyes, but they thought that by touching him they could learn just what kind of animal he was.

The first one happened to put his hand on the elephant's side. "Well, well!" he said, "now I know all about this beast. He is exactly like a wall."

The second felt only the elephant's tusk. "My brother," he said, "you are mistaken. He is not at all like a wall. He is round and smooth and sharp. He is more like a spear than anything else."

The third happened to take hold of the elephant's trunk. "Both of you are wrong," he said. "Anybody who knows anything can see that this elephant is like a snake."

68. The Blind Men and the Elephant.

PART II.

The fourth reached out his arms, and grasped one of the elephant's legs. "Oh, how blind you are!" he said. "It is very plain to me that he is round and tall like a tree."

The fifth was a very tall man, and he chanced to take hold of the elephant's ear. "The blindest man ought to know that this beast is not like any of the things that you name," he said. "He is exactly like a huge fan."

The sixth man was very blind indeed, and it was some time before he could find the elephant at all. At last he seized the animal's tail. "O foolish fellows!" he cried. "You surely have lost your senses. This elephant is not like a wall, or a spear, or a snake, or a tree; neither is he like a fan. But any man with a particle of sense can see that he is exactly like a rope."

Then the elephant moved on, and the six blind men sat by the roadside all day, and quarrelled about him. Each believed that he knew just how the animal looked; and each called the others hard names because they did not agree with him. People who have eyes sometimes act just as foolishly.

69. Julius Caesar.

Nearly two thousand years ago there lived in Rome a man whose name was Julius Caesar. He was the greatest of all the Romans. Why was he so great? He was a brave warrior, and had conquered many countries for Rome. He was wise in planning and in doing, and knew how to make men both love and fear him.

At last he made himself the ruler of Rome, and some said that he wished to become its king. But the Romans at that time did not believe in kings.

Once when Caesar was passing through a little country village, all the men, women, and children of the place came out to see him. There were not more than fifty of them, all together, and they were led by their mayor, who told each one what to do. These simple people stood by the roadside and watched Caesar pass. The mayor looked proud and happy; for was he not the ruler of this village? He felt that he was almost as great a man as Caesar himself.

Some of the officers who were with Caesar laughed, and said, "See how that fellow struts at the head of his little flock!"

"Laugh as you will," said Caesar, "he has reason to be proud. I would rather be the head man of a village than the second man in Rome."

70. Dr. Goldsmith's Kindness.

Goldsmith, the great writer, had studied to be a physician, hence he was called Dr. Goldsmith. One day a poor woman asked him to go and see her husband who was sick. Goldsmith did so. He found that the family was in great need. The man had not had work for a long time. He was not sick, but in distress; and as for eating there was no food in the house. "Call at my room this evening," said Goldsmith to the woman, "and I will give you some medicine for your husband." In the evening she called and was given a little paper box that was very heavy. "Here is the medicine," said Goldsmith. "Use it faithfully, and I think it will do your husband a great deal of good. But don't open the box until you reach home." "What are the directions for taking it?" asked the woman. "You will find them inside the box," he answered.

When the woman reached home, she sat down by her husband's side, and opened the box. She found it full of pieces of money, and on the top were the directions: "To be taken as often as necessity requires."

Goldsmith had given them all the ready money that he had. He used to give away so much to the poor that he was always poor himself.

71. George Washington and his Hatchet.

When George Washington was quite a little boy, his father gave him a hatchet. It was bright and new,

and George enjoyed going about and chopping things with it. He ran into the garden, where he saw a tree which seemed to say to him, "Come and cut me down!"

George had often seen men chop down great trees in the forest, and he thought that it would be fun to see this tree fall with a crash to the ground. So he set to work with his little hatchet, and as the tree was a small one, it did not take long to lay it low. Soon afterwards his father came home, and walked through the garden.

"Who has been cutting my fine young cherry-tree?" he cried. "It was the only tree of the kind in this country, and it cost me a great deal of money."

He was very angry when he entered the house. "If I only knew who killed that cherry-tree," he cried, "I would punish him severely."

"Father," said George, "I will tell you the truth about it. I chopped the tree down with my hatchet."

His father forgot his anger. "George," he said, taking the little fellow in his arms, "I am glad you told me about it. I would rather lose a dozen cherry-trees than that you should tell one falsehood."

72. Order and Method.

A merchant, when asked how he had become so very rich, replied as follows: "My father taught me, when I was young, never to play until my work

was finished, and never to spend money until I had earned it. If I had but half-an-hour's work to do in a day, I had to do that work first thing in the morning, and to do it in half-an-hour. I could then play with much more pleasure than if I had the thought of an unfinished task before my mind."

"I thus formed the habit, early in my life, of doing everything at its proper time, and it soon became perfectly easy for me to do so. It is to this habit of order and method that I owe my wealth and success in this life." Procrastination is the thief of time.

73. Self-sacrifice in a Gentleman.

Lord Chatham has said that a gentleman is characterised by his sacrifice of self for the benefit of others in the small occurrences of daily life. In illustration of this we may cite the anecdote of the gallant Sir Ralph Abercromby, of whom it is related that, when mortally wounded in the battle of Abukir, he was carried on a litter on board one of the ships; and to ease his pain, a soldier's blanket was placed under his head, from which he experienced considerable relief. He asked what it was. "It's only a soldier's blanket," was the reply. "Whose blanket is it?", said he, half-lifting himself up. "Only one of the men's." "I wish to know the name of the man whose blanket this is." "It is Duncan Roy's of the 42nd, Sir Ralph." "Then see that Duncan Roy gets his blanket back again this

very night." Even to ease his dying agony the general would not deprive the private soldier of his blanket for one night. The incident is as good in its way as that of the dying Sidney handing his cup of water to the private soldier on the field of Zutphen. SAMUEL SMILES (1812-1904).

74. A Troubled Conscience.

A man perceived that one of his servants was stealing: but, as he found no clear proof against any one of them, he did not know which to accuse. At last he conceived the following plan, to find out the truth. He shut up all the servants in a room, and then separated them one by one, and gave to each a stick which was to be kept most carefully, as by means of this he would be proved innocent, or guilty, according to whether he knew nothing or something about the theft that was committed; for the thief's stick would grow an inch longer over night.

When the servants heard this, all those who were innocent went to rest with joy and hope; but the guilty thief lay awake on his bed all night, watching his stick in fear lest it might grow longer. When day was about to dawn he, being confused in mind for want of sleep, and suspecting that the stick had grown longer unobserved by him, bit an inch off it. Thus it happened that, when the sticks were measured, his was found the shorter, and thus he was easily convicted of the offence.

75. The North Wind and the Sun.

A dispute arose between the wind and the sun as to which was the stronger. They at length agreed upon a plan to settle the question. Whichever first made a traveller take off his cloak was to be declared the more powerful. The wind began with all his might to blow a piercing blast, endeavouring to blow the cloak off; but the stronger he blew, the closer the traveller wrapped his cloak around him.

The sun then broke out from behind the cloud and, with his welcome rays, dispersed the cold. The traveller felt a pleasant warmth and, as the sun shone brighter and brighter, he sat down overpowered with the heat and threw off his cloak.

From this fable we learn that we can often do by kindness and gentleness what we cannot accomplish by force and harshness.

تسمع تغريدها فوق الأشجار وفى الغابات وعلى شواطئ الأنهار أحلى من تغريدها فى الأقفاص . وترَ منظرها طائرة أجمل من منظر الفلك الدائر والكوكب السيار «المنفلوطى»

٧٣ — دروس الترجمة

لدروس الترجمة من الفوائد التهذيبية والعملية ما لدروس القواعد ودروس الانشاء معاً لأنها تجمع بين الاثنين ولا يخفى ان فى الترجمة تربية لملكة التدقيق فى الفكرة والعبارة لما تقتضيه من التزام المترجم المعنى الذى أراده الكاتب الأصلى وزد على ذلك أنها من اكبر الوسائط بين الناس لتبادل المعارف والأفكار والمخترعات وغير ذلك

ويرمى تدريس الترجمة فى المدارس الى غرضين الأول توسيع نطاق معرفة التلاميذ بمتن اللغتين والثانى مقارنة قواعد احدى اللغتين وعباراتها الاصطلاحية بما يقابلها فى اللغة الاخرى لتقرير ما بينهما من التماثل أو التباين « هداية المدرس »

٧١ — الشاى

الشاى شراب منعش ينقع الغليل ويشحذ الذهن الكليل وينفى الرقاد الطويل وهو نبات بستاني موطنه بلاد الصين أوراقه مترادفة على أعوادها وأزهارها بيضاء حسنة المنظر طيبة النشر وقد كان فى بادئ أمره برّياً ينبت فى الأحراج أشجاراً عالية ولما عثروا بهِ وعرفوا فائدته اعتنوا بزراعته فهم يغرسونه فى بساتين خاصة سطوراً ولا يتركون أشجاره تطول بل يهذبونها وهى صغيرة فلا يمضى عليها الحول الاّ وقد قضبوها فتنصرف قوة النماء الى الفروع فتصبح بذلك أغض وأوراقها ألطف وجناها أيسر « مدارج القراءة »

٧٢ — الرأفة بالطيور

ارحم الطيور لا تحبسها فى الأقفاص . ودعها تهيم فى الفضاء وتقع حيث يطيب لها التغريد والتنقير . ان الله وهبها فضاء لا نهاية له فلا تغتصبها حقها فتضعها فى محبس لا يسع مد جناحها . أطلق سبيلها وأطلق سمعك وبصرك وراءها

٧٠ — الحديد

الحديد أنفع المعادن للانسان وأكثرها استعمالاً وأرخصها ثمناً حتى أنك لا ترى صناعة الاّ وللحديد فيها أو فى ادواتها مدخل وهو من كرم البارئ كثير وفير يكاد لا تخلو منه بلاد ولكنه لا يكون فى حالته الطبيعيـة صرفاً بل متحداً بالتراب وقد يكون متحداً ببعض الحجارة الصلبة وأفضله ما استخلص من التراب ولاستخلاصه من المواد المتحد بها عمليات يعرفها المعدّنون فهم يأتون بتراب الحديد ويعرضونهُ أولاً لحرارة النار زماناً فينتفى عنه ما يكون قد تعلق به من الكبريت والماء ثم يخرجونه ويلقونه فى مسبك عظيم شديد الحرارة سافاً منه وسافاً من الفحم والكلس على التوالى أما الفحم فانه يزيد الحرارة بين دقائق التراب البعيدة عن النار وأما الكلس فانه يتحد بالمواد الترابية الغريبة فيبقى الحديد خالصاً فيذوب ويسيل الى أسفل لثقله

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يسحر نغماته روح الشجاعة والاقدام وينسيهم متاعب الحرب وعناءها والإمام يصلى بهم شكراً لله على ما توجههم بهِ من النصر فاذا خلا الجيش من أحد من هؤلاء كان ناقصاً معيباً فاقداً لركن من أركان قوته « الجرائد اليومية »

٦٩ — شلالات نياغرا

لهذه الشلالات فى فصل الشتاء منظر لا يقل في جماله وبهاء رونقه عن منظرها فى فصل الصيف فهى تصبح قطعة عظيمة من الجليد فى أيام البرد الشديد فتصير كستار فضى متدل من ذلك العلو الشاهق تدلى ستار المسرح عند ختام التمثيل وكثيرون من الناس يزورون الشلالات فى تلك الأيام ويفضلون رؤيتها ثابتة على رؤيتها متحركة متدفقة كما تكون فى الصيف « مقتطفات الجرائد »

عنها الطيور وتركتها وحدها تقاسى شدة الحر وتراكم الغبار فتحققت حين ذاك ان الخلق لا يقربون أحداً ولا يحفلون بهِ إلاَّ اذا رجوا منهُ المنفعة

فالمرء فى زمن الاقبـال كالشجرة
والناس من حولها ما دامت الثمرة
حتى اذا راح عنها حملهـا انصرفوا
وخلفوها تقاسى الحر والغبرة

٦٨ — مثل الأمة

الأمة كالجيش ترى فيـهِ القائد والطبيب والمهندس والمعمارى والميكانيكى والموسيقى والإمام وغيرهم وكلهم يشعر بواجب واحد هو خدمة بلادهم وتضحية نفوسهم من أجل وطنهم ولكن كل فرد منهم عليهِ واجب خاص قد فرض عليهِ القيام بهِ خير قيام فالقائد يقود الجنـد الى النصر والظفر والطبيب يداوى المرضى والجرحى والمهندس يرسم طريق عبور الأنهار وصعود الجبال والمعمارى يبنى القلاع والحصون والميكانيكى يصلح البنادق والمدافع والموسيقى يبث فى الجند

٦٦ — العرق

العرق فضلة مائية للدم لا بدَّ من افرازها ودفعها الى الخارج كسائر الفضلات البدنية واذا حبست أضرت بالبدن وتولدت عنها الأمراض ويقول أهل البحث والتحقيق من الأطباء ان الذين يسكنون البيوت القذرة ويتنفسون الهواء العفن ويلبسون الملابس الوسخة يكونون عرضة للحميات والأمراض العفنية فبهم تتفشى فى بادئ أمرها ومنهم تنتشر الى من سواهم بالعدوى وأما الذين يراعون قواعد الصحة ويتعهدون أبدانهم وملابسهم ومساكنهم بالنظافة فقلما تصيبهم الأمراض واذا اتفق ان أصابت واحداً منهم فقلما تقيم عنده اذ لا تجد مقرًّا

« مدارج القراءة »

٦٧ — شجرة التين والطيور

كانت شجرة تين وارقة الأغصان تظل عدداً كثيرًا من الطيور بأوراقها وتغذيها بأثمارها حتى اذا كان بعض الايام نزلت عليها صاعقة فأسقطت أوراقها وأتلفت أثمارها فولت

مطبوعاً فى أقوال أهل البادية وأشعارهم وأمثالهم ويتجلى فى عاداتهم وأخلاقهم وفى سائر أعمالهم وهو فيهم سجية وفى سواهم تصنع وتكلف

٦٥ — العالم السماوى

مضى على الانسان حين من الدهر وهو يظن أن عالم الكون يتركب كله من شمسه وما يدور حولها من كواكب سيارة وأن بقية النجوم ليست الاَّ مصابيح تتلألأ فى الظلام فتزين السماء أما اليوم فقد دلت الأرصاد على أن بين تلك المصابيح السماوية ما هو أعظم من الشمس بأمثال الأمثال وجميعها أجرام عظيمة تتحرك فى الفضاء بقدر معلوم وما فلك شمسنا بما يدور حولها من كواكب سيارة الاَّ فلك صغير من عدة أفلاك واسعة ذات شموس عظيمة لا تقاس شمسنا بالنسبة اليها بشىء ما وما أرضنا التى نقطنها هذه الاَّ ذرة غبار فى عالم الأفلاك فسبحان الخالق العظيم «مجلة الهداية»

٦٣ — الغرض من العلم

كم من ليال أحييتها بمذاكرة العلم ومطالعة الكتب وحرمت على نفسك النوم ولا أعلم ما كان الباعث لك عليهِ فان كانت نيتك عرض الدنيا وجذب حطامها وتحصيل مناصبها والمباهاة على الأقران والأمثال فويل لك ثم ويل لك وان كان قصدك فيهِ تهذيب أخلاقك وكسر النفس الأمارة بالسوء فطوبى لك ثم طوبى لك «الغزالى»

٦٤ — أخلاق العرب

ان العرب قلما كانوا يحتاجون الى حاكم يفصل فى الخصومة بينهم لما فطروا عليهِ من المناقب الجميلة التى تقوم فيهم مقام الحاكم الصارم وتنزههم عن ارتكاب الدنايا مما يغنيهم عن القضاء والحكومة انما تقضى بين الذين لا يعرفون الوفاء وكان الوفاء متمكناً فى خلق العربى ويزيد تمكناً فيهِ كلما بعد عن المدن وأوغل فى الصحراء لأن الغدر والنكث لا يعيشان إلاَّ فى القصور الشماء فى ظل الحدائق الغناء وترى الوفاء

٦٢ — النظافة

الصحة من أجلّ النعم التى يتمتع بهـا الإنسان فى هذه الحياة وبدونها لا يقدر على القيام بواجباته ولا على الدأب فى أعماله ولا يلتذ بشيء من أطايب الحياة وملاهيها والنظافة من أقوى الأسباب فى حفظ الصحة واكبر الوسائل فى دفع العلل والعناية بها تجب على الصغار والكبار وهى تزيد البدن نشاطاً وبهاءً وذلك لأن الجلد الذى يغشى بدن الإنسان له مسام عديدة صغيرة جداً تكون مئات منها فى قدر الظفر مساحة ومن هذه المسام يترشح الجسد عرقاً كل يوم صيفاً وشتاءً وانما يشتد ترشحه على المتعرض للحر أيام القيظ وعلى العامل أو الصانع اذا عمل عملاً شاقاً واذا بدا العرق على ظاهر الجلد يمتزج بما يعلق بالبدن من الغبار الدقيق فتعلو الأدران البدن وتتلبد فيهِ حتى تصير كالغشاء عليهِ فيستد على العرق مسام الجلد فيحصل الضرر

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والآداب الشرقية وله شهرة فى كافة الجهات لا سيما فى العلوم الدينية والفنون اللغوية «اسماعيل على»

٦١ — وصف فينيقية

لم تكن فينيقية قطراً من الأقطار بل هى جملة موان ذات أرباض ضيقة فى أرض ممتدة بالطول فيها بين جبل لبنان والبحر ولا يزيد متوسط عرضها فى التعديل عن ثمان مراحل أو عشرة وينبت الزيتون والكرم والقمح فى سفح تلالها وفى مجارى السيول بدرجة فائقة معجبة وكانت أعالى الجبل تكسوها فى الزمن السالف غابات من البلوط والصنوبر والعرعر والتنوب والسرو والأرز ولم يكن فيها أنهار كبيرة مطلقاً بل مجارى سيول ينحدر فيها الماء بسرعة وشدة مثل ليتانى ونهر الكلب (المعروف قديماً باسم ليكوس) والنهر الكبير وأغلبها تندفع مرة واحدة من لبنان الى البحر الأبيض

«تاريخ المشرق»

الصدفة فلما أخرجها وجدها فارغة لا شىء فيها مما ظن فندم على ترك ما فى يده للطمع وتأسف على ما فاته فلما كان اليوم الثانى تنحى عن ذلك المكان وألقى شبكته فأصاب حوتاً صغيراً ورأى أيضاً صدفة سنية فلم يلتفت اليها وساء ظنه بها فتركها فاجتاز بها بعض الصيادين فأخذها فوجد فيها درة تساوى أموالاً وكذلك يجب على الانسان أن يديم النظر من غير ضجر «كليلة ودمنة»

٦٠ — الجامع الأزهر

هو أول جامع اسلامى بنى بالقاهرة وكانت تدرس فيه زيادة على العلوم العقلية والنقلية كافة العلوم الرياضية وعلم تقويم البلدان وعلم الطب وعلم الهيئة والحكمة (الفلسفة الاسلامية) حتى علا اسمه واشتهر صيته فأمه كثير من الطلاب من سائر الجهات الاسلامية فنبغ فيه كثير من فحول العلماء ومشاهير الأدباء والحكماء ولم يزل لغاية الآن منبعاً للعلوم الاسلامية

منهُ وقبل وصول القطار الى المحطة بدقيقة أو بدقيقتين يدق أحد المستخدمين جرساً تنبيهاً للركاب فيستعدون وعند ما يصل القطار يخرج من يريد الخروج من الركاب الذين فيهِ ويدخل المتأهبون وتغلق الأبواب وهم في كل ذلك لا يضيعون دقيقة واحدة من الوقت ثم تصفر القاطرة فتطير بالقطار على جناح البخـار والسكة الحديدية لا تمد صاعدة على الآكام والجبال لأن القاطرة لا تقدر أن تصعد فيها ولذلك يختار لها مستو من الأرض ما أمكن واذا وقع في طريق السكة اكمة او جبل يخرقون سرباً مستقيماً من الجانب الواحد الى الجانب الآخر منهُ ويبنون أعلاه بالحجارة «مدارج القراءة»

٥٩ — الصياد والجوهر

كان صياد يصيد السمك في زورق في بعض الخلجان فرأى ذات يوم في ارض الماء صدفة تتلألأ حسناً فتوهمهـا جوهراً له قيمة وكان قد ألقى شبكتهُ في البحر فاشتملت على سمكة كانت قوت يومه فخلاهـا وقذف نفسه في الماء ليأخذ

٥٧ — اللغة العامية

الكتابة لا تزال باللغة العربية الصحيحة فى الكتب الأدبية واما الكلام فقد تغلبت عليهِ اللغة العامية وهى خليط من العربية مع لغات أُخرى نشأ من اختلاط الأعاجم بالعرب وهذه اللغة العامية تختلف باختلاف البلاد والعصور كما ترى ذلك فى لغة اهل مصر والشام وبلاد المغرب ولقد كادت اللغة العامية فى بعض الممالك تقضى على اللغة العربية الأصلية حتى أصبح معظم الناس فى مصر مثلاً لا يستطيعون التعبير بها فيدرسونها فى المدارس كما تدرس اللغات الأجنبية فعلينا اذا اردنا احياء هذه اللغة الجليلة ان ننفر من اللغة العامية ونعقد الخناصر على كل كلمة لغوية او عبارة صحيحة تمر بنا

« مقتطفات الجرائد »

٥٨ — القطار والسكة الحديدية

اذا اراد الإنسان السفر فى القطار يذهب الى المحطة ويبتاع رقعة السفر وينتظر القطار فى حجرة الانتظار ورقعة السفر هذه يكون مطبوعاً عليها اسم المحل المسافر اليهِ والمسافر

٥٦ — المطابع

لا يجهل عاقل ان كثرة المطابع قد أثرت تأثيرًا جلياً في ترقية المعارف ونشر العلوم وتنوير الأفكار فانتقل بها أهلوها من أدنى الى أعلى واستطاع كل إنسان أن يحصل بالدراهم القليلة على حاجته من المؤلفات والصحف التى تطبع ومن ينكر هذه الحقيقة فليتصوَّر الآن ان البلد خلو من المطابع والمطبوعات ويجردها من الصحف والكتب التى تنشر كل يوم ثم ينصف فى الحكم فيرى ان وجود هذه المطابع من أعظم النعم التى قدمها هذا العصر لبنيه وهذا كمثل الإنسان القوى البنية الصحيح الجسم قد لا يبالى بما عنده من نعمة الصحة فاذا تفكر يوماً فى عوارض المرض وتخيل انهُ تجرَّد من لباس العافية قدر ما أنعم الله بهِ عليهِ منها « منتخبات المؤيد »

٥٥ — السنور

السنور حيوان ألوف متملق خلقه الله تعالى لدفع الفأر وهو يحب النظافة فيمسح وجهه بلعابه واذا تلطخ شيء من بدنه لا يلبث حتى ينظفه واذا ألف السنور منزلاً منع غيره من السنانير الدخول الى ذلك المنزل وحاربهُ أشد محاربة وهو من جنسه علماً بأن أربابهُ ربما استحسنوه وقدموه عليهِ أو شاركوا بينهُ وبينهُ فى المطعم وان أخذ شيئاً مما يمنعهُ أصحاب المنزل عنهُ هرب علماً منهُ بما يناله منهم من الضرب واذا طردوه تملق لهم وتمسح بهم علماً منهُ بأ نهُ يخلصهُ التملق ويحصل له العفو والاحسان وأما سنور الزباد فهو كالسنور الأهلى لكنهُ أطول منهُ ذنباً واكبر جثة ووبره الى السواد أميل وربما كان أنمر ويجلب من بلاد الهند والسند والزباد فيهِ أسود اللون لزج وهو زفر الرائحة يخالطهُ طيب كطيب المسك «الدميرى»

٥٤ — المراكب

المراكب بعضها يصنع من الخشب وبعضها من الحديد وهي تجرى فى البحار والأنهار الكبيرة واذا جرت بواسطة الشراع تسمى مراكباً شراعية أو بواسطة البخار تسمى مراكباً بخارية والشراع قطعة واسعة من النسج المتين يرفع ويشد الى سارية المركب فيمتلئ بالريح ويجرى المركب بقوّة هبوبها والمراكب الشراعية لا تقدر أن تسافر اذا كانت الريح ساكنة ولا اذا كانت تهب الى جهة مخالفة للجهة المقصودة أمّا المراكب البخارية فتقدر أن تسافر فى أى وقت كان والى أى جهة كانت سواء كانت الريح موافقة أو مضادة وفى المركب البخارى آلة تسمى الباخرة يتولد فيها البخار من الماء باضرام النار تحتها والبخار يحرّك آلة أخرى كاللولب الكبير فتدفع المركب وتمضى بهِ ولذلك يسمونها دفاعاً «مدارج القراءة»

العمران وهذا الفريق لا يزال الى اليوم يبحث عن طريقة تمكنهُ من تبادل المواصلات بين الأرض والمريخ وهم معتقدون اعتقاداً راسخاً بسكناه وأما الفريق الثانى فقد نفى ذلك الاعتقاد وقال ان هناك على سطح المريخ تعريجاً غير واضح جسّمه الوهم لبعض الراصدين حتى ظنوه ترعاً صناعية ومزارع

« مجلة الهداية »

٥٣ — الإعرابى والقمر

حكى أن اعرابياً أضل الطريق وأيقن بالهلاك فلما طلع القمر اهتدى ووجد الطريق فرفع اليهِ رأسه يشكره فقال له والله ما أدرى ما أقول لك ولا ما أقول فيك أقول رفعك الله فالله قد رفعك أم أقول نورك الله فالله قد نورك أم أقول حسنك الله فالله قد حسنك ولكن ما بقى إلاَّ الدعاء أن ينسىء الله فى أجلك

« مجانى الأدب »

٥١ — الزهد

فى القرن الرابع عشر سمع بعض الزهاد الفقراء بزاهد آخر تضرب الأمثال بزهده فتاقت نفسه لمقابلتـه فقصده ذات يوم حتى اذا جاءه وجده يسكن قصراً فخماً وسط حديقة غنـاء تحيط بهِ ضيعة خصبة ويحف بهِ جمع مهيب من أهله وأخوانه وحشمه فبقى مدهوشاً من ذلك فشعر بهِ صاحبنـا الزاهد صاحب القصر فسأله عن بغيته فأجابهُ ان ما رآه لا يتفق مع ما سمعهُ عنهُ من الزهد فأجابهُ يا هذا ان الزهد ليس فى العُدم انما الزهد أن تفرغ قلبك مما تملك

« مقتطفات الجرائد »

٥٢ — كوكب المريخ

المريخ هو ذلك الكوكب السيار الذى دلت الأرصاد على توفر أسباب الحياة فى جوه كالحرارة والبرودة والسحب والأمطار وقد اختلف العلماء فيما اذا كان مأهولاً بالسكان أم لا . ففريق منهم قال انهُ شاهد على سطح المريخ أشكالاً هندسية تدل على ترع صناعية ومزارع الى غير ذلك من مقتضيات

وستسير عجلات شركة « الاوتوموبيل » من الأزبكية الى الزيتون على النسق المتبع فى قطرات الترام

« مقتطف من اعلان »

٥٠ — الحوت

الحوت أعظم الحيوانات جسماً وهو يعيش فى البحار ويسبح فيها بواسطة ذنبه وزعانفه كسائر الأسماك ولكنهُ لا يعد منها لأنهُ يتنفس الهواء كما نتنفسه نحن وللحوت فم كبير جداً وليس له شيء من الأسنان لكن فى فكه الأعلى عظاماً دقيقة مشتبكة ومتدلية منهُ كأهداب الثوب وهو يعيش على الأسماك الصغيرة السابحة فى البحر فاذا رأى عدداً منها فغر فاه الواسع فيدخله الماء بما فيهِ من الأسماك ثم يخرج الماء من شدقيهِ خروجه من المصفاة وتبقى الأسماك مشتبكة بالأهداب العظيمة فيبتلعها على مهل والتجار يجهزون المراكب بالرجال والعدد لصيده فيصطاده الصيادون طعناً بالمطارد والحراب المتشعبة فتغرز فى جسمه وتدميه كثيرًا ولا يزالون يطعنونهُ حتى يعيا من التعب وينزف الدم فيموت ويطفو على وجه الماء

« مدارج القراءة »

بأن المقترض عبد لمن أقرضهُ نصحتك أن تنفر من هذا القيد المؤلم واحفظ حريتك واستقلالك وواظب على عملك تكن حرًّا واقتصد تكن سعيداً فاذا قدرت أَن تكون نفقاتك أَقل من دخلك فقد ملكت حجر الفلاسفة

« المقالات الأمريكية »

٤٩ — قرية الزيتون

ان هذه البلدة الجميلة علاوة على انها أَطيب جهات القطر المصرى هواءً وأَجودها مناخاً صيفاً وشتاءً فانها بلغت من التقدم والعمران درجة تفوق الوصف فقد أَصبح بها عدد كبير من المنازل الشاهقة والقصور الشامخة والمعابد والمدارس وأَسواق الخضراوات والمخابز والصيادل وأماكن الدخان والحلاقة وكيّ الملابس وجميع حاجات الانسان بأثمان مثل ما فى القاهرة ان لم تكن أقلّ هذا وتوزع شركة المياه ماءً عذباً فراتاً من آبار ارتوازية وترصف الحكومة الشوارع بالحصى وأَوصلت شوارع الزيتون الكبيرة بالشارع العباسى

فى البحر من جمد الى جمد فى طلب الأسماك والحيتان وقد يحمله بعض الأجماد على وجه الماء ويبعد بهِ بعداً شاسعاً عن البر
« مدارج القراءة »

٤٧ — تاريخ التمدن الاسلامى

هو اسم كتاب يبحث فى نشوء الدولة الاسلامية وتاريخ مصالحها الادارية والسياسية والمالية والجندية منهُ يعلم القارئ ما كانت عليهِ تلك الدولة من السعة والثروة والحضارة والأبهة وبهِ يقف على احوال خلفائها ومجالسهم وقصورهم وكل ما يتعلق بهم . يبحث هذا الكتاب الجليل فى تاريخ العلم والصناعة والأدب والشعر والآداب الاجتماعية والعادات والأخلاق فى ابان ذلك التحضر « ديباجة الكتاب »

٤٨ — مضار الدَّين

اذا شئت أَن تعلم قيمة المال فاذهب واقترضه من أَحد الناس تجد ان من استدان هان لأنك اذا صرت مديناً لأحد بمال فكأنك صرت عبداً رقاً له لأن الجنيه الواحد الذى تقترضه من جارك هو ثمن حريتك الذاتية التي رهنتها لديهِ فاذا سلمت

٤٥ — مساكن البدو

للبدو الى اليوم منازل من الشعر والوبر يضربونها وسط الفلاة أَو بين الحقول وهي صحية جداً وليس لي عليها انتقاد فاني لا أَزال أَغبط البدو على هذه العيشة الراضية عيشة لم تخالطها كدورات التزاحم ولا عفونات المدن ولقد قالت « ميسون » البدوية زوج معاوية أَمير المؤمنين وكان قد أَحضرها من البدو الى الحضر وأَسكنها قصر الخلافة

لبيت تخفق الأرياح فيهِ أَحب اليَّ من قصر منيف

« التقويمات الصحية »

٤٦ — الدب الأبيض

الدب الأبيض يسكن في البلدان الشمالية حيث يشتد البرد ويجمد الماء حتى في أيام الصيف وهو لا يبالي بالبرد القارس لأن صوفه كثيف ولا يزلق اذا مشى على الجليد لأن باطن اقدامه مغطى بالصوف ولا فرق عنده بين البحر والبر فانهُ يقدر ان يسبح في البحر كما يجول في البر وهو يقطع سابحاً

٤٤ — ما أصعب المعيشة

بعد أن غسل صبي وجهه وسرح شعره جلس يأكل خبزه قفاراً ثم تمرمر وقال يا أماه ما أصعب المعيشة أليس عندنا إدام نأكلهُ مع الخبز قالت نعم خذ قليلاً من الصعتر وكل برغيفك فقال كرهت نفسي الصعتر وأنا آكل منهُ كل يوم وغيرنا يأكل طعامه أنواعاً كثيرة مع أني أقوم كل يوم صباحاً للأشغال الصعبة وغيري لا يتعب ولا يشقى وأذهب ماشياً في الشمس وغيري يركب الخيل والمركبات فقالت له أُمهُ الحمد لله على القوت الذي نأكلهُ وعلى البيت الذي نأوي اليهِ فكثيرون من الناس لا قوت عندهم ولا بيت لهم والحمد لله على الصحة والبصر والسمع فكثيرون من الناس مرضى لا ترجع اليهم الصحة وكثيرون عمي لا يبصرون وصم لا يسمعون وان عندي شيئاً واحداً هو أَصعب الأشياء ذلك هو القلب غير الشكور يعد المصائب وينكر المواهب

« مدارج القراءة »

الخريف يجمع مؤونة الشتاء من البلوط والجوز والبندق وغيرها ويخزنها فى الثقوب التى يجدها فى جوار الشجرة التى يأوى اليها وتراه عند جمعها يقلبها وينقدها فيطرح الفاسد منها ويخبئ السليم

« مدارج القراءة »

٤٣ — الكعك فى العيد

ان الكعك كثير السمن والسكر الذى يصنع فى زمن الأعياد انما هو ينبوع صناعى لأمراض المعدة والامعاء والكبد خصوصاً عقب الصيام وخطره شديد على الأطفال والصبيان ومن الغريب انا نرى البعض من الناس يطعمه للطفل الرضيع مع أنهُ بمثابة سم قتّال لمثله وأشد منهُ خطراً وأعظم منهُ ضرراً النوع المسمّى (غريّبه) وهو يصنع أيضاً أيام الأعياد ولا يقدم الاَّ للأعزاء والأصدقاء الأخلاء فكأنهم على قدر نصيبهم من المعزة والكرامة يوفون حظاً أوفر ونصيباً اكبر من الضرر ألا قاتل الله الجهل فانهُ يجعل السيئة حسنة والضار نافعاً والواجب اذا كان وجوده لازماً زمن الأعياد أن يكون خفيفاً قليل الدسم والسكر وأن يجفف فى التنور جيداً

« التقويمات الصحية »

العربية والفرنجية والنقود العربية والأنواط وأوراق البردى وتكميل النواقص فى الكتب والمجموعات الموجودة واستنساخ الكتب العربية القديمة أو أخذ صورها بالفوتوغرافية وتقرير طبع الكتب المفيدة على ذمة المكتبة وتقرير بيع الكتب التى يزيد عددها فى دار الكتب على خمس نسخ سواء كانت مطبوعة أو مخطوطة «المقتطف»

٤٢ — السنجاب

هو اكبر من الفأر قليلاً ويأوى الى الأشجار فى الغابات وله أسنان حادة ينقر بها على لب الأثمار كالجوز والبندق وغيرهما وشعره فى غاية النعومة ويتخذ من جلده فراء وأفضلهُ الأزرق الأملس وهو حديد البصر سريع الحركة وقلما يُبْصَر الاَّ بالاحتيال والمراقبة الشديدة لأنهُ اذا أحس بالانسان ولى هارباً أسرع من لمح البصر والسنجاب ينام فى وكره عند اشتداد الحر نصف النهار ولا يخرج الاَّ فى الصباح والمساء فتراه كثير الوثوب يقفز من غصن الى غصن فى طلب الأثمار وفى

تصل يد الواحد منهم الى شيء منهُ حتى يأخذه وينظمه فى خيط ويجعله عقداً فى عنقه وكثيرون من سكان أفريقية يستعملون الخرز والودع واسطة للتعامل فيما بينهم فى البيع والشراء كما تستعمل النقود عندنا والعبيد يصنعون بيوتهم اكواخاً مستديرة من القش لا يضعون حجراً ولا يستعملون كلساً وهم يأوون اليها هرباً من حرارة الشمس المحرقة وروى السياح الذين زاروا بلادهم أنهم قوم كسالى يتضحَّوْن اكثر نهارهم فى الشمس «مدارج القراءة»

٤١ — قانون المكتبة الخديوية

صدر أمر خديوى بتنظيم المكتبة الخديوية أهم ما جاء فيهِ انهُ سيكون لدار الكتب مجلس أعلى تحت رياسة ناظر المعارف ويتألف من سبعة أعضاء خمسة يعينون بقرار من مجلس النظار بناء على طلب ناظر المعارف والعضوان الآخران هما مدير دار الكتب الخديوية ومندوب عن نظارة المالية وتكون اختصاصات هذا المجلس تقرير شراء الكتب

٣٩ — القاهرة

ان سبب تسميتها بهذا الاسم هو أن جوهراً لما رغب في بنائها جمع المنجمين وأمرهم أن يختاروا طالعاً سعيداً ليدوم ملك سيده وذريته من بعده فوضعوا في الأرض التي أرادوا اختطاطها قوائم من الخشب ربطوا فيهـا حبالاً بها أجراس وأمروا العمال ألاَّ يلقوا شيئاً في الأساس الاَّ اذا سمعوا صوت الأجراس ثم تهيئوا لرصد الطالع فاتفق نزول بعض غربان على هذه الحبال فاضطربت الأجراس وظن العمال ان المنجمين حركوها فوضعوا الأساس وعندها صاح المنجمون « القاهر » (أى المريخ) في برج الطالع فاشتق منهُ اسمها

« اسماعيل على »

٤٠ — السودان

السودان ويقال لهم العبيد قوم سود الألوان يسكنون البلدان الحارة من أفريقية والعبد الواحد منهم ضخم الشفتين أجعد الشعر أفطس الأنف ولا يلبسون من الثياب سوى فوطة يشدونها على وسط أبدانهم وهم يحبون الخرز كثيراً فلا

الكبيرة فى جوفها والسبب فى ذلك مجهول ولكنه يعد من جملة خوارق الطبيعة كولادة طفل برأسين أو صدرين أو أربع أرجل أو نحو ذلك ولقد باضت بمصر دجاجة بيضة كانت موضع الغرابة لشدة صلابتها فلما تعذر كسرها نشرها صاحبها بالمنشار فظهرت قشرتها سميكة جداً وفى جوفها زلال جاف ولله فى خلقه شؤون « الهلال »

٣٨ — ذكاء المأمون

حكى أن أُم جعفر عاتبت الرشيد فى تقريظه للمأمون دون الأمين ولدها فدعا خادماً وقال له : وجّه الى الأمين والمأمون خادماً يقول لكل واحد منهما على الخلوة «ما تفعل بى اذا أفضت الخلافة اليك» فأمّا الأمين فقال للخادم أقطعك وأعطيك وأمّا المأمون فانه قام الى الخادم بدواة كانت بين يديه وقال «أتسألنى عما أفعل بك يوم يموت أمير المؤمنين وخليفة رب العالمين انى لأرجو أن نكون جميعاً فداءً له» فقال الرشيد لأم جعفر كيف ترين فسكتت عن الجواب

« ابن خلكان »

٣٦ — الذئب

ويكنى أبا جعدة من أشرس السباع خلقاً وأشدها خيانة ويتخذ وجاره فى الآجام البعيدة عن مساكن الناس ويعيش أيام الصيف على الأرانب والعصافير وغيرهما من الحيوانات الصغيرة واذا جاء الشتاء وأيام البرد يخرج من الآجام يطوف البرارى جماعات فى طلب الفريسة وهو مشهور بقلة البأس لكنهُ لا يعرف الخوف فاذا اشتد عليهِ الجوع يزداد شراسة ويشتد بأساً فيقحم القرى ويسطو على الغنم والبقر والخيل ومن غريب أمره أنه اذا كده الجوع عوى فتجتمع اليهِ الذئاب ويقف بعضها الى بعض فمن ولى منها وثب اليهِ الباقون وأكلوه

٣٧ — عجائب البيض

قيل انهُ وجد ببلدة « بورتلند » بأمريكا دجاجة باضت بيضة كبيرة داخلها بيضة أخرى اعتيادية فلما انكسرت القشرة الأولى خرج منها زلال ومح كالعادة ثم كسرت الثانية الداخلية فكانت مثل ذلك أيضاً وحملت الدجاجة بيضة أخرى مثل هذه فلم تستطع وضعها فماتت وعند ذبحها وجدت البيضة

شيء الاَّ بالتربية والتعليم فوجب تربيته وتعليمه وارشاده للمعيشة والتكلم وتعويده على أن يتفكر ويتأمل

« المرشد الأمين »

٣٥ – الصابون السريع الارغاء .

اذا كان الماء واحداً فالصابون الأسهل ارغاء هو الأسهل ذوباناً وقد لا يكون الأجود فاذا غسلت الغسالة ثياباً ونظفتها برطل من الصابون النقي الذي لا يرغي بسهولة لم تستطع تنظيفها الاَّ بنحو رطل ونصف من الصابون الأوربي الذي يرغي بسهولة الاَّ اذا كان القلوي كثيرًا فيهِ وحينئذٍ يقع منهُ ضرر بالثياب ولكن قد تكون قلة ارغاء الصابون لا من جودته بل من كثرة الأتربة التي يغش بها أو من كثرة الاملاح وفي تركيب الصابون النقي الجيد ٢٦ جزءًا في المائة من الماء و ٧ في المائة من الصودا و ٦٦ في المائة من الحوامض الدهنية فاذا أُتقن عمل الصابون من قلي الصودا والزيت النقي وفصل بالملح جاء نقياًّ يرغي بسهولة

« المقتطف »

ويستخرج لبه فى الحال ومنقار الببغاء قوى حاد قسمه الأسفل قصير والأعلى طويل معقوف على الأسفل وهو لهُ كالسكين يحفر بهِ على لب الأثمار «مدارج القراءة»

٣٤ — فى قياس الانسان بسائر الحيوان

قد منحت الحكمة الإلهية الحيوانات الانسية والوحشية سلاحاً تدفع بهِ عن نفسها وتسطو بهِ على أبناء جنسها وغير جنسها وأما الانسان فهو مجرد عن ذلك ومعرض بجميع أعضائه للمهالك فجلده عرضة لحر الشمس وزمهرير البرد ومضار الرياح العواصف والتلاقيح القواصف وقد حمى المولى سبحانه وتعالى جميع المواليد فى سائر الهضاب والبطاح حتى جعل للأشجار قشراً عليها وغلافاً يقوم عندها مقام السلاح وخص الطيور الجوارح بأظفارها ووهب لذوات الأربع مخالبها وقرونها لتدفع بها عن نفسها حتى السلحفاة التى هى أضعف الحيوان قد جعل لها درعاً يدفع عنها الأذى ويمنع عنها الردى بخلاف الانسان فقد خرج من بطن أمه لا يعلم شيئاً ولا يقدر على

أخرجه الى ظاهر الأرض ونشره واذا أحس بالغيم رده الى مكانه خوفاً من المطر فان ابتلّ شيء منهُ بسطه يوم الصحو فى الشمس ومن عجائبه اتخاذه القرية تحت الأرض وفيها منازل ودهاليز وغرف وطبقات ومنعطفات يملأها حبوباً وذخائر للشتاء « القزوينى »

٣٣ — الببغاء

الببغاء طائر على قدر الحمامة له لسان لين عريض وقوة على حكاية الأصوات فالأليف منهُ يحفظ كلام الناس ويعيده اذا سمعه مرة بعد مرة وهو يختلف فى اللون فقد يكون أخضر أو أصفر أو أبيض ويكثر فى غياض البلدان الحارة كالهند وافريقية وامريكا الجنوبية وأحب الغياض اليهِ ما كان منها كثيف الشجر أخضر الورق فتجتمع على أغصان الأشجار أسراباً كثيرة العدد تصيح وتصوت أصواتاً مختلطة فيسمع لها ضجيج شديد وهو يعيش على أثمار الأشجار كالموز واللوز وغيرهما ويجد منها فى الغياض شيئاً كثيراً والكرز البرى يلذ له من سائر الأثمار ولا سيما بزره فانهُ يضربهُ بمنقاره فينقره

٣١ — محبوس فى قفص

أنا عصفور صغير حبست فى هذا القفص الضيق وكنت منذ زمان ليس بعيداً حراً مطلقاً أسير حيث أشاء آه على تلك الأيام البيض التى صرفتها فى طيب العيش أنتقل مع رفاقى من شجرة الى شجرة ومن روضة الى روضة فما أحلى وما أهنأ تلك الأيام التى كنا نطير فيها الى حيث يطيب لنا العيش فنأكل الثمار اللذيذة ونشرب المياه العذبة ليت الذى حبسنى يرق لى ويطلقنى فأعود الى الرياض والغابات حيث كنت أولاً

« مدارج القراءة »

٣٢ — النمل

النمل حيوان حريص على جمع الغذاء وهو عظيم الحيلة فى طلب الرزق فاذا وجد شيئاً أنذر الباقين ليأتوا اليهِ ويقال انما يفعل ذلك منها رؤساؤها ومن طبعه ان يدخر من قوته فى الصيف للشتاء وله فى الادخار من الحيل انهُ اذا ادَّخر ما يخاف انباته قسمه نصفين ما خلا الكسبرة فانهُ يقسمها ارباعاً لما ألهم من أن كل نصف منها ينبت واذا خاف العفن على الحب

صاحبنا هكذا تركك ولم يأخذك للحراثة فتستريح قالوا وكان صاحبهما يفهم لسان الحيوانات ففهم ما دار بينهما من الحديث ثم ان الثور أخذ بنصيحة الحمار وعمل بموجبها ولما أقبل الصباح حضر صاحبهما فرأى الثور غير آكل علفه فتركه وأخذ الحمار بدله وحرث عليهِ كل ذلك اليوم حتى كاد يموت تعباً فندم على نصيحته للثور ولما رجع عند المساء قال له الثور. كيف حالك يا أخي. فقال: بخير غير أني سمعت اليوم ما قد هالني عليك فقال له الثور: وما ذاك؟ قال الحمار: سمعت صاحبنا يقول اذا بقي الثور هكذا مريضاً يجب ذبحه لئلا نخسر ثمنه فالرأى الآن ان ترجع الى عادتك وتأكل علفك خوفاً من ان يحل بك هذا الأمر العظيم فقال له الثور: صدقت وقام للحال الى علفه فأكله فعند ذلك ضحك صاحبهما (مغزاه) من كان قليل الرأى عمل ما كانت عاقبته وبالاً عليهِ

« ألف ليلة وليلة »

٢٩ — النعام

غير خاف ما للنعام من المزايا بين ذوات الأجنحة الضخمة التي لا تستطيع الطيران فان منافعه فى عالم التجارة كبيرة من حيث استعمال ريشه الظريف فى التحلي والزينة بل هو ركن عظيم من أركان الثروة الصناعية والتجارية وقد أدرك ذلك بعض الأمم القديمة المتمدينة كالرومان وغيرهم فعنوا بتربيته عناية عظمى وأدخلوا ريشه فى التجارة فحصلوا من ورائه على أرباح جزيلة أما الأمم الحديثة فلم تنتبه الى أمره الخطير الاَّ فى الأزمنة المتأخرة فاعتنت بهِ واتسع نطاق تجارته فامتلأت الخزائن من ثروته «مجلة المكارم»

٣٠ — حمار وثور

زعموا انه كان لبعضهم حمار قد أبطرته الراحة وثور قد أذله التعب فشكا الثور أمره يوماً الى الحمار وقال له : هل لك يا أخي ان تنصحني بما يريحني من تعبي هذا الشديد فقال له الحمار : تمارض ولا تأكل علفك فاذا كان الصباح ورآك

٢٨ — النحلة

النحلة لها بدن نحيف وشكل ظريف وجناحان لطيفان دقيقان ولها فى وسط بدنها يدان وأربع أرجل والنحل يعيش جماعات بعضها مع بعض والجماعة التى تسكن وتعسل معاً فى قفير واحد تسمى خشرما وهى تتخذ لها فى القفير بيوتاً مسدسة الشكل على غاية ما يكون من الاتقان والهندسة وفى أيام الربيع يجمع النحل العسل من الأزهار فتخرج الأناث منهُ صباحاً قبل الشمس فى طلب الأرى فتقع الواحدة منهنَّ على الزهرة وترسل لسانها فتمتص الأرى منها وقد تذهب النحلة أحياناً الى مسافة بعيدة عن القفير واذا أصابها المطر تختبىء بين أوراق الزهر أو فى بعض ثقوب الحيطان حتى اذا انقطع المطر ترجع الى كوارتها ولا تضيع عنها وهى تبنى من الشمع النخاريب المسدسة التى تضع فيها العسل وتخزنه مؤونة للشتاء

« مدارج القراءة »

يتلطف اليهِ ويلحف فى الطلب حتى فتح الولد يده فطارت فى الهواء تمتع بنعيم الحرية « مدارج القراءة »

٢٧ — طرابلس البحرية

من أشهر ثغورها « طرابلس » وهى حصينة بطبيعتها الاَّ ان عمق مياهها لقلته لا يكفى للسفن الجسيمة وهى قاعدة الولاية المنسوبة اليها واقعة على ساحل البحر الأبيض المتوسط فى لسان داخل فى البحر وتبعد ١٣٥٠ كيلومتراً عن جنوب شرقى الجزائر و٦٥٥ كيلومتراً عن تونس وعدد نفوسها ٣٥٠٠٠ نسمة وبها بلاط الحكومة (حيث يقيم الوالى) وعدة أسواق وجملة جوامع ولها تجارة متسعة مع داخل أفريقية وبلاد السودان ومنها تذهب قوافل عديدة الى تلك الجهات وقد ازدادت أهميتها التجارية بعد ظهور مهدى السودان ومن صادراتها العاج وريش النعام والأبنوس وغيرها من حاصلات السودان وقد استولى كثير من ممالك أوربا على هذه المدينة لأهميتها « كتاب حقائق الأخبار »

المدينـة فخرج الرسول في طلبه فرآه نائماً في الشمس على الأرض فوق الرمل الحار وقد وضع درّته كالوسادة والعرق يسقط من جبينه الى أن قد بلّ الأرض. فلمّا رآه على هذه الحالة وقع الخشوع في قلبه وقال: رجل يكون جميع الملوك لا يقرّ لهم قرار في هيبته وتكون هذه حالته ولكنّك يا عمر عدلت فنمت وملكنا يجور فلا جرم أنه لا يزال ساهراً خائفاً

« الغزالي »

٢٦ — الفراشة

كان صبي عمره ست سنوات ماشياً ذات يوم في الطريق فرأى صبياً آخر يركض وراء فراشة لكي يمسكها وأخيراً حطت الفراشة على زهرة نضرة فرمى طربوشه عليها وأمسكها وصارت المسكينة تختبط لتفلت من يده فلم تقدر لأنهُ كان قد أمسكها بجناحيها وضغط عليهما أما الصبي الأول فكان عاقلاً يعرف ان الاضرار بشيء من مخلوقات الله الضعيفة أمر غير حسن ولا جائز فركض الى صاحبه وقال له « اتركها يا أخي لتطير دعها اكراماً للمروءة والرفق بالحيوان » وهكذا كان

فيعيد تذكرته الى البائع فيبيعها ثانياً لرجل آخر يركب النصف الآخر من المسافة ويأخذ الثمن الأخير لنفسه وهو لا يقدر على استرجاع تلك التذكرة من الراكب الأول الاَّ برضائه فرضاؤه وهو عارف غرض البائع من استرجاعها يعد خيانة لشركة «الترام» وبما أن البائع لم يكن ليستطيع تلك الخيانة بدونه فهو مساعد على السرقة ولكن اكثر الذين يفعلون ذلك لا ينتبهون لفظاعتهِ وبعضهم يتبرع باعطاء تذكرته لبائع التذاكر من تلقاء نفسه وآخرون يدفعون الغرش ثمن التذكرة ولا يأخذونها ويعدّون ذلك تكرّماً على البائع وهم انما يتكرمون من مال الشركة ويجرئون الرجل على السرقة فما حصلوا نفعاً وقد ارتكبوا جرما

« مقتطفات الجرائد »

٢٥ — رَسول قَيْصر وعُمَر بن الخَطاب

أَرْسَلَ قَيْصَرُ رَسولاً اِلَى عُمَر بن الخَطاب لِيَنْظِرَ أَحْوَالَه وَيَشَاهِدَ أَفعَالَهُ. فلَمّا دَخَلَ المدينة سَأَلَ أَهْلهـا وَقال: أَيْنَ مَلِكُكُمْ فقَالوا: مَا لَنَا مَلِكٌ بَلْ لَنَا أَمِيرٌ قَدْ خَرَجَ اِلَى ظَاهِرِ

٢٣ — الفأرة

الفأرة لها جلد ناعم أبرش ولها عينان لامعتـان وأذنان كبيرتان وأسنان حادة قوية ولها فى مقدم فمها سنان طويلتان عريضتان كالأزاميل بها تقدر ان تنقب الخشب والفأرة تعمل وكرها من ورق وخرق وقطع من الخيطان فتراه مدوراً مثل الكجة وحين ينام اهل البيت ولا يسمع لأحد منهم صوت تخرج من وكرها وتفتش عن شيء تأكله واذا دخلت الى مخدع او خزانة تأكل من كل ماتجده من الخبز والجبن وغيرهما وليس للفأرة من دواء الاَّ الهر والفخ فالهر عدوها وحينما يشم رائحتها يرصد لها ويمسكها واما الفخ فتقع فيه وتموت

« مدارج القراءة »

٢٤ — ضرب من الخيانة

ان بعض « الـكمسارية » فى مصلحة « الترام » يبيع التذكرة الواحدة مرتين او اكثر ولا يدفع للشركة الاَّ ثمناً واحداً وهو لا يستطيع ذلك ان لم يساعده الراكب اذ يتفق أن يكون ركوبه. لنصف المسافة التى تخوله التذكرة ركوبهـا

فأراد القيام وقد تناومت فصبر الى أن كادت تفوت الصلاة فتحركت فقال الله اكبر يا غلام نبه أبا محمد فقلت يا أمير المؤمنين رأيت بعيني جميع ما كان الليلة من صنيعك وكذلك جعلنا الله لكم عبيداً وجعلكم لنا أرباباً

« شمس الدين النواجى »

٢٢ — الكنز والسياح

كان فى غابر الزمان ثلاثة سائرين فوجدوا كنزاً فقالوا قد جعنا فليمض واحد منا وليبتع لنا طعاماً فمضى أحدهم ليأتيهم بطعام فقال فى نفسه الصواب ان اجعل لهما فى الطعام سماً قاتلاً ليأكلاه فيموتا وأنفرد انا بالكنز دونهما ففعل ذلك وسم الطعام واتفق الرجلان الآخران أنهما اذا وصل اليهما بالطعام قتلاه وانفردا بالكنز دونه فلما وصل اليهما بالطعام المسموم قتلاه وأكلا من الطعام فماتا فاجتاز بعض الحكماء بذلك المكان فقال لأصحابه هذه الدنيا . فانظروا كيف قتلت هؤلاء الثلاثة وبقيت بعدهم ويل لطلاّب الدنيا من الديان

« الغزالي »

٢٠ — فأرة البيت وفأرة الصحراء

قيل ان فأرة البيوت رأت فأرة الصحراء فى شدة ومحنة فقالت لها ما تصنعين هنا تعالى معى الى البيوت التى فيها أنواع النعيم والخصب فذهبت معها واذا صاحب البيت الذى كانت تسكنه قد هيأ لها الرصد لبنة تحتها شحمة فاقتحمت لتأخذ الشحمة فوقعت عليها اللبنة فحطمتها فهربت الفأرة البرية وهزت رأسها متعجبة وقالت : أرى نعمة كثيرة وبلاءً شديداً الاَّ أن العافية والفقر أحب الىَّ من غنى يكون فيه الموت ثم فرت الى البرية «الأبشيهى»

٢١ — يحيي بن أكثم والمأمون

حكى عن يحيي بن اكثم قال : بت ليلة عند المأمون فانتبه فى بعض الليل فظن انى نائم فعطش ولم يدع الغلام لئلا انتبه وقام متسللاً خائفاً هادئاً فى خطاه حتى أتى البرادة فشرب ثم رجع وهو يخفى صوته كأنه لص حتى اضطجع وأخذه سعال فرأيته يجمع كمه فى فمه كى لا أسمع سعاله وطلع الفجر

حكام البلاد ؟ قال كلهم أشرار يظلمون الناس ويختلسون أموالهم قال وما قولك فى الحجاج ؟ قال هذا أنجس الكل سوّد الله وجهه ووجه من استعمله على هذه البلاد فقال الحجاج : أتعرف من أنا ؟ قال لا والله . قال : أنا الحجاج . قال جعلت فداك . وأنت تعرف من أنا ؟ قال لا . قال أنا زيد بن عامر مجنون بنى عجل أصرع كل يوم مرة فى مثل هذه الساعة . فضحك الحجاج وأجازه «ابن قتيبة»

١٩ — الوزير « نظام الملك »

كان من عادة الوزير « نظام الملك » انه اذا دخل عليه الأئمة الأكابر يقوم لهم ثم يعود فيجلس فى مسنده وكان له شيخ فقير اذا دخل عليه يقوم له ويجلسه فى مكانه ويجلس هو بين يديه فقيل له فى ذلك فقال ان أولئك القوم اذا دخلوا يثنون علىّ بما ليس فىّ فيزيدنى كلامهم عجباً وتيهاً أما هذا فيذكر لى عيوبى ومساوئ نفسى وما أنا فيه من الظلم فتنكسر نفسى لذلك فأرجع عن كثير مما أنا فيه

«مجانى الادب»

١٧ — اعرابى وحاتم

يحكى ان اعرابياً استضاف حاتماً فلم ينزله فبات جائعاً مقروراً فلما كان فى السحر ركب راحلته وانصرف فتقدمه حاتم فلما خرج من بين البيوت لقيه متنكراً فقال له : من كان أبا مثواك البارحة ؟ قال : حاتم . فكيف كان مبيتك عنده ؟ قال: خير مبيت . نحر لى ناقة فأطعمنى لحماً عبيطاً وأسقانى الخمر وعلف راحلتي وسرت من عنده بخير حال . فقال له : أنا حاتم وانك لا تبرح حتى ترى ما وصفت . فرده وقال له : ما حملك على الكذب ؟ فقال له الاعرابى : ان الناس كلهم يثنون عليك بالجود ولو ذكرت شراً لكنت اكذب فرجعت مضطراً الى قولهم ابقاء على نفسى لا عليك

« الشريشى »

١٨ — الحجاج والشيخ

حكى ان الحجاج خرج فى بعض الأيام للتريض فصرف عنه أصحابه وانفرد بنفسه فلاقى شيخاً من بنى عجل فقال له : من أين أنت يا شيخ ؟ قال من هذه القرية . قال ما رأيكم فى

١٦ — الذبابة

أنت تحاول أيها الولد أن تمسكني ولكنك لا تنجح فأنت تظن ان لى عينين فقط مثل ما لك ولذلك تمد يدك من خلفي وتجتهد أن تخفيها عني ظاناً انى لا أقدر أن أراك مع انك حين تمد يدك أراها فأهرب لأن لى عيوناً كثيرة ولكنها ثابتة لا تتحرك مثل عينيك وان كل عين من العينين اللتين تراهما فى رأسى مركبة من مئات من عيون صغيرة كل واحدة منها مثل رأس الأبرة فأنظر بها الى كل الجهات الى قدام والى خلف والى كل جانب وبهذه العيون الصغيرة أرى كل من يمد يده من ورائى ليمسكنى فأطير وأسلم منه ولست أقيم فى مكان واحد بل أطير حيث أشاء وأقع على أحسن المأكولات وأحلى المشروبات واذا دفعنى أحد أذهب ثم أرجع الى حيث كنت ثم انى لا أحب كثرة الصوت فلا يعمل جناحاى صوتاً حين أطير ولا حين أقع ولذا أعمل كل ما أريد بدون طنين فلا يحس بى أحد الاَّ حين أقع

« مدارج القراءة »

كباراً فولى هارباً فقال له الأسد : مالك قد وليت بعد مجيئك الى هنا ؟ فقال له الثور : لأني علمت ان هذا الاستعداد لما هو أكبر من الخروف (معناه) انه ينبغي للعاقل ألا يصدق عدوه

« لقمان »

١٥ — قطتان وقرد

اختطفت قطتان قطعة جبن وذهبتا بها الى القرد لكى يقسمها بينهما فقسمها الى قسمين أحدهما أكبر من الثانى ووضعهما فى ميزانه فرجح الاكبر فأخذ منه شيئاً بأسنانه وهو يظهر انهُ يريد مساواته بالأصغر ولكن لما كان ما أخذه منهُ أكبر من اللازم أخْذه رجح الأصغر ففعل بهذا ما فعله بذاك ثم فعل بذاك ما فعله بهذا وهكذا حتى كاد يأتى عليهما فقالت له القطتان نحن رضينا بهذه القسمة فأعطنا الجبن فقال اذا كنتما أنتما رضيتما فان العدل لا يرضى وما زال يقضم القسم الراجح منهما كذلك حتى أتى عليهما جميعاً فرجعت القطتان بحزن وخيبة

« مجانى الادب »

١٣ — البومة

البومة طائر يطير فى الليل ولا نراه فى النهار الاَّ قليلاً لأن ضوء النهار قوى على عينيه وهى تختبىء طول النهار فى شجرة أو فى ثقب حائط حتى تختفى عن النظر فلا يراها أحد وعند ما يجىء الليل تخرج وتطير من مكان الى آخر تفتش عن الفأر والطيور الصغيرة ولما كان لا يسمع لجناحيها صوت وهى طائرة لا تشعر بها العصافير والفأر حتى تكون قد وصلت اليها واذا رأتها العصافير تعرفها بالألهام وتخاف منها كثيراً واذا اتفق انها وجدتها فى النهار تجتمع عليها وتأخذ تنقرها بمناقيرها وهى لا تقدر أن تدفع عن نفسها لأنها تكون فى النهار قليلة الابصار

« مدارج القراءة »

١٤ — أسد وثور

أراد أسد مرة أن يفترس ثوراً فلم يجسر عليه لشدته فمضى اليه متملقاً قائلاً : قد ذبحت خروفاً سميناً وأشتهى أن تأكل معى هذه الليلة منهُ فأجابهُ الثور الى ذلك فلما وصل الى العرين نظر فوجد الأسد قد أعد حطباً كثيراً وخلاقين

عظيماً وأما السارق فأتى وطلب الكلب من صاحبه فلما أبى ساقه الى المحكمة حيث أقسم السارق ان الكلب كلبه فسأل القاضى صاحب الكلب أن يقدم له برهاناً على صدق حوزته الكلب فتقدم هذا وهمس فى اذن الكلب بما لا يعرفه كلب غيره فوقف الكلب حالاً على رجليه وجعل يلعب بألعاب كان صاحبه علمه اياها قبلاً ودربه عليها بعصاه فضحك القاضى وسائر أعضاء المحكمة ثم طلب القاضى من اللص أن يفعل مع الكلب كذلك فلما دنا منه أجفل ولم يقترب منه فحكم القاضى لصاحب الكلب وأمر بحبس اللص

١٢ — الاتحاد قوة

دعا أكثم بن صيفى أولاده عند موته وأخذ اضمامة من السهام وأعطاها الى كل واحد منهم ليكسرها فلم يقدر أحد منهم على ذلك ثم بددها وأعطى كلاً سهماً ليكسره ففعل فقال لهم : كونوا مجتمعين ليعجز من ناوأكم عن كسركم كعجزكم عن كسر هذه الاضمامة مجتمعة ولا تفرقوا فانكم ان فعلتم سهل كسركم

« مجانى الادب »

١٠ — فكاهة

ذكر ان سليمان بن عبد الملك خرج ذات يوم الى الصيد وكان كثير التطير فبينما هو فى بعض الطريق اذ لقيه رجل أعور فقال أوثقوه فأوثقوه ومروا به على بئر خربة قد تهدمت فقال سليمان ألقوه فى هذه البئر فان صدنا فى يومنا هذا أطلقناه والا قتلناه لتعرضه لنا مع علمه بتطيرنا . فألقوه فى تلك البئر فما رأى سليمان فى عمره صيداً اكثر من ذلك اليوم فلما رجعوا ومروا على الرجل أمر باخراجه فلما وقف بين يديه قال : يا شيخ ما رأيت أسر وأبر من طلعتك . فقال الشيخ صدقت ولكنى أنا ما رأيت أشأم من طلعتك علىّ . فضحك سليمان وأحسن اليه وأمر باطلاقه

« اليمنى »

١١ — الكلب المسروق

سرق كلب من صاحبه وبقى بعيداً عنه أربعة أشهر لا يعرف أين ذهب ولا من سرقه وأخيراً أفلت من السارق وعاد الى صاحبه وفى رقبته طوق من الجلد ففرح به فرحاً

يكل الدلفين عن اللحاق به ولكنه ان فر من عدوه البحرى
فقد يقع فى مخالب طيور الماء التى تحوم على وجه البحر فتلتهمه

« مدارج القراءة »

٩ — الخماسين

تهب على مصر ريح تسمى الخماسين تتوالى عليها من جهة الغرب من غير انقطاع فتلفحها بنارها وسمومها حتى ان كثيراً من جهات القطر تكون كأنها قطعة من البادية متصلة بهذه الديار ومتى طلعت عليها الشمس علاها الغبار وثار فوقها وهى جرداء قحلاء فاينما يرمى الانسان بطرفه رأى الأرض على مدى البصر مشققة تشقيقاً متقاطعاً ثم ترتفع فى الجو طبقة من الغبار الأزرق فتحيط بالأشجار وتعدمها البهجة والحياة وأما النيل فيقل اتساعه الى نصف عرضه المعتاد وتهبط مياهه حتى تكون نصف عشر ما كانت عليه فى شهر اكتوبر ثم لا يلبث أن يعود زاخراً حتى يركب الجسور ويخشى من تجاوزه لها وطغيانه عليها

« تاريخ المشرق »

ما حملك على ضربي يوم كذا وكذا ؟ فقال له : لما رأيتك ترغب في العلم رجوت لك الملك بعد أبيك فأحببت أن أذيقك طعم الظلم لئلا تظلم فقال أنوشروان زه زه ورفع قدره

٨ — السمك الطيـار

السمك من خلق الماء وهو أنواع كثيرة لا تقع تحت الحصر وجميعها يسبح في الماء ويستنشق بأصداغه ما يتخلله من الهواء فهو يحتاج الى الماء حاجتنا الى الهواء ومن السمك نوع في البحر المحيط له زعانف طويلة يطير بها على وجه البحر مدى خمسين ذراعاً فما فوق ثم يقع في الماء ولا يزال يطير ويسقط حتى يقطع مسافة بعيدة وهو انما يفعل ذلك فراراً من الأسماك الكبيرة كالدلفين وغيره ولذلك كانت صغار السمك تطلب الشطوط ورقارق البحر التي لا تحمل السمك الكبير على ان الدلفين وغيره من كبار السمك لا يعدم من الصغير طعاماً فيتطلبه في بحار المنطقة الحارة فيفر هذا منه ويطير على وجه المـاء جماعات على الوجه المتقدم بيانه حتى

٦ — فكرة صائبة

يحكى ان شريفاً من أشراف الروس كان راكباً مع زوجته في مركبة تجرها أربعة أفراس على الثلج المتجمد والمركبة لا دواليب لها تجرى بها كالمركبات المعروفة فى بلادنا بل تجرها الخيل زحفاً على الثلج فلحقه جماعة من الذئاب الكاسرة تريد افتراسه فجعل يحث الخيل بالسوط فراراً من الذئاب وجعلت الذئاب تشتد فى الجرى حتى أدركت المركبة فخلى الشريف لها فرساً من الأفراس لكى تشتغل به عنه فنهشته فى لمح البصر ثم عاودت الجرى فخلى لها فرساً آخر وهكذا الى الثالث واما الرابع فأوصله مع زوجته سالمين فكانت هذه الفكرة سبباً فى نجاتهما

« مدارج القراءة »

٧ — كسرى أنوشروان والمؤدب

روى أن كسرى انوشروان كان له معلم حسنُ التأديب يعلمه حتى فاق فى العلوم فضربه المعلم يوماً من غير ذنب فأوجعهُ فحقد انوشروان عليهِ فلما ولى الملك قال للمعلم :

الآخرون والراعى يقصد الجبال فى الصيف وينتقل بالغنم بين التلال والأودية فى طلب المراعى الخضر ويكون معه كلب أمين يساعده عليها فى تسريحها وحمايتها من الوحوش

« مدارج القراءة »

٥ — الخطاف

الخطاف من الطيور القواطع له صدر أبيض وجناحان حالكان لامعان وهو أسرع فى طيرانه من قطر السكة الحديدية فانه يقطع مسافة ستين ميلاً فى الساعة ولا يناله تعب ولا مشقة وهو أنواع منها ما يألف سواحل البحر ويعشش عليها ويكون صغير الجثة رمادى اللون ومنها نوع أخضر على ظهره حمرة طفيفة ويكون أصغر من الببغاء ومنها نوع طويل الأجنحة رقيقها يألف الجبال وجميع أنواع الخطاف تقتات بالذباب والبعوض وغيرهما من الهوام وهو على قربه من البشر ومؤالفته مساكنهم زاهد بما فى أيديهم من الأقوات لا يطمع فى شىء منها

« مدارج القراءة »

٣ — الثعلب والطبل

زعموا ان ثعلباً أتى أجمة فيها طبل معلق على شجرة وكلما هبت الريح على قضبان تلك الشجرة حركتها فضربت الطبل فسمع له صوت عظيم فتوجه الثعلب نحوه لأجل ما سمع من عظيم صوته فلما أتاه وجده ضخماً فأيقن فى نفسه بكثرة الشحم واللحم فعالجه حتى شقه فلما رآه أجوف لا شىء فيه قال لا أدرى لعل أفشل الأشياء أجهرها صوتاً وأعظمها جثة

« كليلة ودمنه »

٤ — الراعى

الراعى رجل يذهب مع الغنم ويعتنى بها فينقلها من مكان الى مكان فى البرية لترعى العشب الأخضر وهو عندنا فى الشرق يمشى قدام الغنم ويدعوها فتلحقه لأنها تعرف صوته وفى بعض الأحيان يبيت قطيعان أو ثلاثة فى حظيرة واحدة ولا يخاف الرعاة ان تختلط خرافهم بعضها مع بعض وعند ما يريد أحدهم ان يسرّح غنمه يقف على باب الحظيرة أو بالقرب منها ويدعوها فتأتى اليه خرافه منقادة ومثل ذلك يفعل

١ — حِكْمَةُ سُلَيْمَانَ عَلَيْهِ السَّلامُ

خَرَجَ امرأتان وَمَعَهما صِبْيانٌ فعَدَا الذِئْبُ على صَبيّ احْداهما، فاخْتَصَمَتَا فِي الصَّبي الباقى الى داود عَلَيْهِ السَّلامُ فقصتا عليه القِصَّةَ فحَكَمَ به لِلْكُبْرَى مِنْهُما. فاخْتَصَمَتَا الى سُلَيْمان عليه السَّلامُ فقالَ ائتونى بسِكّين أشقّ الغُلام نصفين لِكُلّ منهما نِصْف. فقالت الصُّغْرَى أتَشُقّهُ يا رَسول اللهِ. قال نعم. قالت لا تَفْعَلْ فنَصيبي فيهِ لها. قال خُذيهِ فهُوَ ابْنُكِ. وقضَى بِهِ لها

« على مبارك باشا »

٢ — الأطيبان الأخبثان

ذكر ان لقمان النوبى الحكيم أعطاه سيده شاة وأمره ان يذبحها ويأتيه بأخبث ما فيها فذبحها وأتاه بقلبها ولسانها ثم أعطاه شاة أخرى وأمره ان يذبحها ويأتيه بأطيب ما فيها فذبحها وأتاه بقلبها ولسانها فسأله عن ذلك فقال له : يا سيدى لا أخبث منهما اذا خبثا ولا أطيب منهما اذا طابا. وقال عليه الصلاة والسلام فى هذا المعنى : المرء بأصغريه قلبه ولسانه

« القليوبى »

(تمرين على الاقتباس اللفظى والمعنوى)

قال عمر رضى الله عنه « أريد رجلاً اذا كان فى القوم وهو أميرهم كان كبعضهم »

روى عن عمر بن عبد العزيز انه كان ينظر ليلاً فى قصص الرعية ويحرم نفسه من النوم

سأل معاوية الأحنف بن قيس فقال «يا أبا يحيي كيف الزمان ؟ » قال «الزمان أنت يا أمير المؤمنين ان صلحت صلح الزمان وان فسدت فسد »

قيل لذة العفو أطيب من لذة التشفى

التفت الى أصحابه وصاح بهم قائلاً « ما لكم قد جبنتم ؟ اهجموا عليهم فانكم اذا صبرتم ظفرتم »

قال لقمان الحكيم « من يبع الآخرة بالدنيا يخسرهما جميعاً»

سئل بعض الفلاسفة عن الذى لاعيب فيه فقال « الذى لايموت »

قيل لافلاطون « ما هو الشيء الذى لا يحسن ان يقال ولو كان حقاً ؟ ، قال « مدح الانسان نفسه »

قال الاصمعى انه سمع بعض العرب يقول ان الفقر فى الوطن غربة وان الغنى فى الغربة وطن

(تمرين على الجمل الشرطية)

ان تقم أقم

اذا انتهى بناء المدرسة الجديدة انتقلنا اليها

ان تطع المعلم يحببك

لو أتيت لأكرمتك

لو ذهبت الى أمريكا لرأيت العجائب

اذا حكم القاضى باعدامه ارتدع الأشقياء أمثاله

لو كنت فعلت كما أشرت عليك لما أصابك هذا

اذا جاء الشتاء فالبس المعطف

ان تجتهد تتقدم

مهما تبطن تظهره الأيام

أينما تكونوا يدرككم الموت

هل اذا ساد السلام يرتقى العمران ؟

لو تنافس المصريون فى الصناعة وعنوا بشأنها لنجحوا فى جعل بلادهم صناعية



الكتابة وتقلبها فى العصور وتشبع نفس الطالب من القصص والحكم والوصف والجغرافية والتاريخ والأدب والأخلاق وغير ذلك وجعلنا منها القصير الملائم للدروس التحريرية والطويل الصالح للتعاليم الشفوية ونظمنا فى سلكها من قطع الامتحانات العمومية ما يكون للطالب ميزان يزن به كفاءته الترجمية ومقدرته الفنية واختصاراً قد جاءت هذه التآليف وفق ما أردنا فعسى أن تكون للطلاب هادياً وعوناً

مقدمة

بسم الله الرحمن الرحيم

حمداً لمن جعل كسب اللغات دأب أولى الألباب وصلاة وسلاماً على سيدنا محمد الذى أوتى الحكمة وفصل الخطاب وعلى آله وأصحابه ومن تأدب بآدابه وبعد فهذه سلسلة من الكتب قد جمعناها لما رأينا ما يعانيه أساتذة الترجمة فى البحث عن قطع صالحة للتمرين تكون من الأدب فى المستوى اللائق بكل سنة من سنى الدراسة السنوية واخترنا لكل كتاب منها خمسين ومائة قطعة نصفها عربى ونصفها الآخر انجليزى متدرجة فى الصعوبة متنوعة فى الأسلوب قد ردنا من أجلها شتات الموارد وانتجعنا للتأليف بينها أنهج المسالك فجاءت حاوية للحديث المستملح والقديم المستظرف تمثل أدوار

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